

THE CONGREGATIONALIST

Boston Thursday 30 January 1896



THE HOUSE OF OBED-EDOM.

BY MARGARET E. SANGSTER.

*The house of Obed-Edom
Where safe the ark abode,
What time were wars and fightings
On every mountain road,
What time was pitched the battle
In every valley fair,
The house of Obed-Edom
Had peace beyond compare.*

*With famine on the border
And fury in the camp,
With the starving children huddled
In the black tent's shivering damp,
With the mothers crying sadly
And every moan a prayer—
In the house of Obed-Edom
Was neither want nor care.*

*The fields of Obed-Edom
No foeman trod them down,
The towers of Obed-Edom
Were like a fortified town,
And only grace and gladness
Came speeding on the road,
To the house of Obed-Edom,
Wherein the ark abode.*

*And far and near they told it,
The men who passed that way,
How fell Jehovah's blessing
On that home by night and day;
How the smallest to the greatest
Had joy and hope and love,
While the roof of Obed-Edom
Was watched by God above.*

*The line of Obed-Edom
Is on the earth today;
In the house of Obed-Edom
Still he may safely stay
Who, dearer than all treasure
For which men toil and plod,
Shall prize the covenant-blessing,
The hallowed ark of God.*

*And never strife nor clamor
Shall break the tranquil spell
In which our Lord's beloved
Forever safely dwell.
In the house of Obed-Edom,
In sunlight or in dark,
Abides the ceaseless blessing
That rests within the ark.*



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Boston Thursday 30 January 1896

Number 5

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THE report of the deputation to Japan, the summary of which is printed in this number, recommends an important new departure for missions, which has already begun to be realized. Visits of our ablest Christian leaders to mission fields to preach and lecture would command the attention of large classes in those fields, would strengthen the work of missionaries and greatly increase the interest in that work among American churches. We recall such visits, although not official, by Dr. Ladd to Japan, Joseph Cook and Dr. Pentecost to India, and others with excellent results. Facilities of travel, with greatly increased knowledge of the English tongue in Eastern nations, open the way for this new movement. It would be well that it should be under the direction and with the support of all our mission boards, provided of course that the work is undenominational. Such a missionary effort, wisely supplemented by the use of the best Christian literature both in the languages of the people to whom it is addressed and in English, may mark a new era in the work of foreign missions, which we hope to see fully inaugurated with the beginning of the new century.

Few of the contributors to foreign missions, we fear, have given much time to considering what the reduction of work means which is made necessary by the continued diminished receipts. Their sympathies are often stirred to generosity by an account of the opportunity to rescue some child from ignorance and heathenism. Is that a more worthy object than to keep a half-rescued soul from lapsing into degradation? Secretary Judson Smith's statement in another column is vividly illustrated by some comparisons of Rev. Dr. Chamberlain in the *Christian Intelligencer*. He shows specifically what is to be the result of the order to reduce the appropriations of the Arcot Mission eleven and one-half per cent. He says it means, "Back out of twelve Christian village congregations"; "Bid 207 persons now under instruction for membership in the church to go back to heathenism"; "Disband thirteen schools and send 332 pupils back to darkness"; "Close one girls' school, and shut out the single ray of light from 160 Hindu homes";

"Shut up one training school and count on forty less trained native assistants." We cannot continue the recital further. The question is not concerning the opening of new work. Can the churches afford to close the doors to so many who have begun to be interested in following Christ?

Study of the Bible, apart from the regular Sunday school lessons, is a distinct feature in many churches, and we think the number is increasing. We hear of one, two or more classes in a church, led by competent teachers, selecting their own subjects, which usually include the survey of one or more of the books of the Bible. These classes are especially numerous in the neighborhood of colleges, whose professors render important service in increasing popular knowledge of the Bible. The interest in many cases is great, and persons are attracted who have not been habitual church-goers. There are scores of cities in which one or more of these classes have gained considerable local reputation. New Haven is more than usually fortunate in this respect, a number of the professors giving their services in several churches. The First Church, Dr. Newman Smyth's, has issued a series of Sunday school lesson papers on the Gospel of Luke which, though not following the International Lessons, would prove very suggestive to teachers using those lessons. Several other outlines for class study are before us, and in all these things we see signs of a deepening interest in the Bible whose spiritual fruits, we are confident, will be gathered by the churches in coming years.

In order to make the position of *The Congregationalist* plain upon the question of the Manitoba schools, which is exercising our Canadian neighbors and causing our contemporary, the *Sacred Heart Review*, to say unpleasant things of us, we would say that we believe in law, but we believe in a change of law—by revolution, if necessary—when laws made for us by others are found to be hostile to the convictions and experience of the people. We do not believe that any American state can permanently prosper without acceptance of the American principle of a total separation between church and state, and, if the vast majority of the people of Manitoba have convinced themselves of this—as the recent elections seem to show—they will have their way, the constitution of the Dominion to the contrary, notwithstanding. In spite of its bitterness our contemporary really believes in this principle, as witness its quotation with full approval of a sermon by Archbishop Kain, which glorifies "the reality, embodied in the words of a well-known statesman, who never dreamed of, and never in his heart wished for such a realization—a free church in a free state." The trouble is that our contemporary is invincibly ignorant of the fact that state schools are neither of necessity irreligious nor Protestant.

An aristocrat—what is he? Can he exist with propriety in the midst of democracy? A Wisconsin superintendent of schools recently charged Pres. C. K. Adams of the University of Wisconsin with "propagating aristocratic tendencies at the university." The special investigating committee appointed to ascertain the truth or falsity of this awful charge has just reported. It says that much depends upon what is meant by the word aristocracy:

If we mean by it the elevation of intellectual and moral ideas so that, in university circles, those students are held in highest esteem whose intellectual attainments and moral standards are highest, then your committee would be inclined to find President Adams guilty of the charge. If, on the other hand, the term aristocratic is applied to a standard which regards wealth and social position as the most desirable objects to be attained in life, then your committee must say that they have been unable to find the slightest evidence that such a standard is held by the authorities of the university.

Calling to remembrance the Professor Ely case, it would seem in order to remark that some of Wisconsin's subordinate public officials have great facility in firing weapons whose recoil is more dangerous than their thrust.

A Jewish rabbi, lecturing upon the relation of the Jews to the crucifixion of our Lord, calls the picture of his life which is found in the gospels the idealization and celestization of the religious opinions of men who wrote a century or more after his death. Having gone so far we fail to see how he could stop just at this point. The stream does not rise above its source, and the theory that there was a body of religious opinion which was capable of producing in the decadent Roman world such a character as that of Jesus seems to us to involve a far greater miracle than any asserted by the Church of Christ. Elements which are crystallized must exist already in solution, and, if it were true that much of the gospel story was of later invention, the glory of its purity and righteousness could only have been learned, we believe, from him who called himself the Truth.

At a recent installing council a motion was made to invite certain clergymen present to sit as corresponding members. The inquiry comes to us, Was the motion in order? No. It certainly is not according to Congregational principles for a council to invite persons into any kind of membership. A council is composed of representatives of churches invited to form it, and if individuals are also invited it is by the church calling the council, which furnishes to every church invited a list of all the churches and individuals included. Nor do we know what is meant by a "corresponding" member. There is nothing for him to correspond with or to. We have known of a few instances where such invitations have been extended, but every such instance was a violation of Congregational principles. If the persons thus invited should take part in the private session of a council,

or even be present, the gross impropriety of the whole proceeding would appear in a still stronger light, and any participation whatever in the proceedings of the council might invalidate, in some cases, its entire result.

THE UNITED STATES AND ENGLAND.

It is easy to arouse hostile feelings in this nation toward our mother country. It is worse than useless to blind ourselves to this fact. The press of this month has been emblazoned with it. If England had heaped on the United States a tithe of the indignity we are enduring from Turkey, we should now be engaged in war. If England had refused to recognize United States consuls or to permit them to enter British territory to which our Government had sent them, if American citizens had been robbed, their houses burned and the property of which they had been despoiled had been found in the possession of British officials, while demands for satisfaction had met with no response, would peaceful relations continue between these two countries? The unutterable atrocities which Turkey is inflicting on her Christian subjects stir our detestation of the one and our pity for the other. But no such disposition to fight is felt in America because of these things as springs up when England appears likely to trespass on territory claimed by Venezuela.

It is not difficult to explain this feeling toward England. She is our closest rival in power over the world, in trade, in literature, in everything that makes for supremacy among nations. The two countries are alike in the character of their people, their principles of government, their religion—alike in all their aims and disposition. Such close intimacy provokes opposition, and makes the two peoples keenly sensitive to each other's criticism. They are almost as near to one another as Conservatives and Liberals in England, Democrats and Republicans in the United States. The discussion of points at issue between the two countries has quite fallen short in its belligerent tone of the strife of party politics, even when differences of party policy have been too slight in themselves to awaken great popular interest.

But the danger of actual war between England and the United States can never be great unless it should be suddenly precipitated. Sober second thoughts are sure to forbid it. Such a war would strike the worst possible blow at the Christianity which is the object of dearest interest to the majority in both nations. It would tend to destroy the principles of free government which are the pride of Englishmen and Americans alike. It would annihilate for multitudes the business on which they subsist and would cripple the prosperity of millions more. It would humiliate and weaken the two foremost nations of the world, whose interest in humanity is making this century illustrious over all its predecessors for its recognition of the solidarity of the human race. It would break, if that be possible, thousands of personal ties of friendship which exalt the pure ambition and sweeten the lives of an ever increasing number of men and women who have forgotten that there is any dividing line between Americans and Englishmen whom they honor and love.

What would be gained by such a war? Absolutely nothing. But the threats of it have discovered to many how fatal and

shameful would be the folly of it, and now that the people in both countries have been set to thinking about it, they will compel their leaders to settle the difficulties which must arise between them as Christian gentlemen, to whom the prosperity and honor of both lands is dear for their own sakes and for the sake of the world. So much we have gained by the blaze of passion which is now dying away.

A MINISTERS' BLIND POOL.

We have received a copy of a printed circular which has been sent to Presbyterian ministers, at least in the Synod of New York, by Rev. R. S. Green, D. D., to whose resignation of the presidency of Elmira College and connection with a speculative investment association we referred in our issue of Jan. 18. It is headed "A personal word to my friends," and begins with an explanation of his failure to raise the endowment which the college needs, followed by a statement that he retains the editorial charge of the *Assembly Herald*, the newspaper organ of the missionary boards, ("for ten cents," "should be in every Presbyterian family,") after which it turns to business. "I feel that I can be of great service to my friends," he says. "As a rule, their income is none too large. If I can increase it for them I shall feel that I have done a praiseworthy act, for which I shall have their gratitude." Then—in a spirit of self-confidence which perhaps it would be invidious to compare with that in which he seems to have undertaken the endowment of the college—he proceeds to narrate his financial triumphs and expectations. He has gained by purchase of stocks "in the Venezuelan war panic," profits of nine per cent. on the stock of the association, sixteen and one-fourth and fifty-three per cent. on two closed up "syndicates," and over fifty per cent. at present market rates, on five others in which the securities are yet unsold; and he offers the stock of the association, including its profits, in ten dollar shares at par.

We should have no concern with this scheme of Wall Street speculation by means of a clerical "blind pool" if it were not that a prominent clergyman offers thus to lead his brethren into paths that have too often ended in disaster. What Dr. Green has done, having been so fortunate as to have ready money on hand, is to buy securities in a time of panic and hold them for a time of partial recovery, and where he has taken his profits they at least are secure. But panics, we may hope, will not recur, and they never blow a trumpet to forewarn speculators of their coming, and if they should recur there would be a loss on every share the association holds for its clients. Profits in panic times are only for those who come with hands empty of stocks and full of cash. The Wall Street pendulum notoriously swings both ways. In a falling market what is Dr. Green to do? The profits then are in betting that stocks will fall still farther, that is, in "selling short."

Is the editor of the *Assembly Herald* ready to match his wits against those of the keen speculators who have made a lifelong study of calculation and manipulation? Adopting the worst form of speculation—that of the "blind pool"—he has made himself the bell wether of a flock of lambs who, we fear, will go where "lambs" are always shorn. There will be anxious watchings of the

stock lists and long waitings for a recovery which alone can retrieve losses, we fear, and sleepless nights in dread of poverty—none of them favorable conditions for sermon writing or pastoral visitation—among the clients of the association of which Dr. Green is president.

The Presbytery of Chemung, of which Dr. Green is a member, cannot, in our judgment, too speedily declare its attitude with respect to a member who is at once a doctor of divinity, the editor of a missionary newspaper and the solicitor of funds from his brother ministers for purposes of speculation in Wall Street.

THE CHURCH AS THE CONSCIENCE OF THE COMMUNITY.

Though theories differ as to the nature and polity of the church, all admit that it stands for high moral ideals. If it sometimes insists on certain limited doctrinal phases of truth, and hedges admission to its privileges with prescribed forms, it nevertheless defends truth in the large sense, and, in theory at least, insists upon purity of character and righteous conduct on the part of its members. In its beliefs and in its official action it professes to embody the principles of the gospels, to represent the spirit of Christ in its attitude toward the world without.

The church cannot, therefore, be indifferent to any existent evil. Nor can it commission anybody outside itself to rebuke that evil and itself remain silent in its presence. Nor may it close its eyes to prevailing laxity of moral sentiment, to any disregard of fundamental truths, to errors hidden or open. It is the duty of the church to watch for evils against which to lift up a warning voice, to detect the signs of error before it becomes widespread and dangerous, to see that the moral sense of the community in which it exists is never blunted, that the standards which Christ sets up in his words are never lowered.

Whatever the social evils which at any given time afflict a community, the church has no right to overlook them or fail to lift its protest against them. Its leaders are under a sacred obligation to Christ to study their nature and the best and wisest methods with which to meet them. With reference to intemperance, unchastity, open violation of the Sabbath, dishonest dealing, transgression of any of the Commandments, this is admitted. Many insist also that the church ought to take part in the discussions between capital and labor, and, in general, decide in favor of labor as the oppressed party, but while there may be doubt as to the wisdom of direct interference by the church as an organized body with the differences which arise between classes in the community, there can be no doubt that the principles underlying these differences ought to be set forth clearly and calmly and emphasis put upon the right so decisively that no one can fail to understand as to the course of conduct to be pursued. In other words, by its constitution the church is bound to look upon itself as the conscience of the community, as the standard by which people may safely determine their conduct, and so far as a body of persons may think for others regulate their opinions.

We by no means advocate any undue authority for the church, but we insist that, recognizing the place it fills in the commu-

nity, as we believe by the appointment of God, its teachers and officers keep in mind the tremendous responsibility they are under for the prevalence of right opinions and a correct standard of conduct. For opinions admittedly open to question the church cannot stand; but simply for those undeniable truths, for those principles of action, which no one who accepts the gospels at all can fail to see are there inculcated. Then in times of social unrest, of injustice from man to man, of high-handed proceedings on the part of corporations, the voice of the church will be welcome. The principles which find utterance in its pulpits will carry the weight which accompanies sincerity, uprightness and unselfishness. Few men will then enter upon a course of action which they know the church must necessarily rebuke, or even disapprove. No large body of men will defy its opinions, simply because it has taken its proper place as the conscience of the community. That this is its proper place cannot be denied. As little can it be denied that its ideals of truth and duty ought to be so made manifest in the lives of its members that the mere passing of the house where they worship, or the meeting with one of them on the street, will serve as a rebuke to impure thoughts or unholy deeds.

That the church has often been silent when it ought to have spoken, that persons have been reckoned among her members whose lives bore no resemblance to the character and life of its founder, that methods to secure popularity have been made use of which belong more properly to the theater than to a religious organization, must be sadly admitted. It ought to be borne in mind that it is not the size of the audiences which gather to hear what the pulpit may say which attests its usefulness, but the clear, honest, emphatic presentation of the principles which Christ taught, principles which, having been manifested in his person and life, are to be realized in the persons and lives of all who bear his name.

When the church awakes to a sense of its real position in a community as the conscience of that community, when its members seek earnestly and faithfully to be right on all questions which occupy thought, or about which opinions are more or less confused, there will be less justification than some think now exists for the employment of other agencies than that which Christ has chosen through which to reach and bless men. But the public conscience must be kept pure and be enlightened or it will become worthless. The church must not forget that spiritual power, even if unseen, is far greater than that which is visible and material, and that failure to employ the methods by which alone this spiritual power is obtained is, and forever must be, without excuse. It is the privilege of the church to create right sentiment. But this sentiment can be created only as the church fulfills her mission in the world as the representative of whatsoever things are pure, true, lovely and of good report, as the body in which the Spirit of Christ continually dwells.

The *Independent* reports a new invention in the line of Sunday games put upon the market by an Austrian firm for the use of pious Roman Catholics. A pack of cards, each containing a printed prayer for the dead, is shuffled and distributed, and each player concentrates his attention upon some departed

friend and repeats the prayer for the benefit of his soul. Perhaps this is as near as our Austrian Roman Catholic brethren are likely to get at present to the freedom of a prayer meeting, and we are not at all disposed to make fun of it, but, if this is a game, where does the play come in?

WITNESSING FOR CHRIST.

We do not mean merely declaring one's self a servant of Christ in a prayer meeting or elsewhere. True witness bearing means much more than words. It means the testimony of plain distress when sin has been committed, of self-evident longing to learn and do God's will, of loving helpfulness towards those in need of sympathy and aid, of self-sacrifice instead of resolute insistence upon one's rights, of self-control and gentleness under provocation, of patience in pain and grief, of forgiveness of injuries, of unmistakable confidence in the goodness of God and the coming of his kingdom.

But why should we bear witness for Christ? If for no other reason, because he has bidden us do so. We are under orders. But it is not a matter of obligation only. We witness for him because of gratitude and affection for him. We rejoice to tell others what he has done and is doing for us. We hope to persuade them to accept him as their Redeemer and Guide. We bear witness to them for him because we love them as truly as him, and can show our love for either in no other manner so well. That all may become his sincere followers is our desire and hope, as it is his.

And we have his authority behind us. We are not testifying of what we of ourselves know only. We are intrusted with a message from him. We are his agents, his heralds, and, not content with simple appeal, we testify out of our own experience. They only touch the heart effectively, as the rule, who speak out of the history of their own lives. He who can say, "Give your heart to Christ for he can save and help and bless you as he has me, when my need and my sin were as grievous as yours," speaks tellingly and will be heeded.

Let it not be forgotten that the witness which we bear for Christ is not only, nor always chiefly, that of our most spiritually conscious, purposeful hours, but that of the periods when we are intent upon business, study or pleasure. If those who watch us see that our purpose of loyalty to Christ pervades and controls us then, almost unconsciously, so to speak, and because it is interwoven with the very warp and woof of our lives, they will believe in it.

THE WEEK IN REVIEW.

Congress Condemns Turkey.

At last the United States has expressed in an official way the abhorrence which its citizens as individuals have felt for the atrocities in Armenia and the supineness of the European Powers bound by treaty obligations to prevent or suppress them. The Senate, after listening to eloquent and forcible speeches by Senators Cullom of Illinois and Frye of Maine—the speech of the latter senator being especially impassioned and eloquent—has passed the following resolutions, the preamble reciting the treaty obligations of the European Powers being omitted by us:

Resolved, By the Senate of the United States, the House of Representatives concurring, that it is an imperative duty in the interest of humanity to express the earnest hope

that the European concert, brought about by the treaty referred to, may speedily be given its just effect in such decisive measures as shall stay the hand of fanaticism and lawless violence, and as shall secure to the unoffending Christians of the Turkish empire all the rights belonging to them both as men and Christians and as beneficiaries of the explicit provisions of the treaty above recited;

Resolved, That the President furnish a copy of the foregoing resolution to Great Britain, Germany, Austria, France, Italy and Russia;

Resolved, Further, That the Senate of the United States, the House of Representatives concurring, will support the President in the most vigorous action he may deem fit to take for the protection and security of American citizens in Turkey and to obtain redress for injuries committed upon the persons or property of such citizens.

On the 27th the House of Representatives, by a vote of 143 to 26, indorsed the Senate resolutions. Some of the congressmen were in favor of an amendment directing the President to terminate diplomatic relations with Turkey, and others opposed any utterance save that of abhorrence, fearing the precedent to be established in interfering with European politics. The resolution does not need the indorsement of the President to become effective.

Senator Frye, in his speech supporting the Senate resolutions, went farther than his colleagues in denunciation of Great Britain and expressions of willingness to appeal at once to Russia to assume control of the provinces which Turkey has been and still is pillaging. But it seems now as if Russia had intervened already, and by so doing made anything we may say or do useless save as it preserves our own reputation as a nation full of sympathy and indignation, even though tardily expressed. It was an interesting, and if voiced two months ago it would have been a pregnant, utterance that Mr. Joseph Chamberlain made last Saturday at Birmingham, when he said: "Would it were possible that instead of wasting breath in a petty South American boundary dispute we could count on the powerful support of the United States in enforcing the representations, which hitherto we have fruitlessly made in behalf of those who are suffering by Turkish tyranny and Turkish fanaticism."

The Appeal of Manufacturers.

The annual convention of the manufacturers of the country at Chicago, Jan. 22-25, in some respects was one of the most important gatherings of the year. Those taking part in it were men who are contributing by capital and energy to the prosperity of this generation. A great many matters of prime importance to industry were discussed, and always intelligently. Of course the purpose of the manufacturer is to win profit, and the discussion always bore on the question, What changes are desirable in order to increase profits? As the result of the interchange of views resolutions were adopted embodying the following recommendations: the speedy passage by Congress of an emergency revenue bill to meet the expenses of the national government; the reform of the currency system of the country; the establishment of a merchant marine by subsidies if necessary; the restoration of protection and reciprocity; the speedy construction of the Nicaragua canal, under the protection of the government and with such government aid as may be called for; the recognition of the industrial class as being as important as the agricultural class to the welfare of the nation. A proposition favoring the pooling of railroad earnings under the direction of

the interstate commerce commission was withdrawn, although a good deal was said in its behalf. A convention representing all sections of the country, unbiased by political prejudice, is of value as reflecting the feeling which prevails in business circles in regard to the questions of financial and industrial policy now engaging the attention of thoughtful men in every party.

Great Britain and the United States.

Everything done during the past week bearing upon the present and future relations of the two great nations charged with the responsibility of preserving political liberty for the individual and Christian civilization for the race has been pacific in its import. The English newspapers and people who have seen the text of the first letter issued by the Venezuela commission have been impressed by its candor and fraternal and judicial spirit. Great Britain's decision to proceed with the arbitration of the dispute with the United States over the award of damages growing out of the decision of the Bering Sea tribunal has proved that the spirit of arbitration like a dove still hovers around the British Foreign Office. Speeches made by Mr. Goschen and Mr. Joseph Chamberlain on British foreign affairs have contained such allusions to the Monroe Doctrine and the Venezuela affair as to demonstrate that the Salisbury ministry is most anxious for an amicable, honorable settlement of the controversy and knitting closer than ever before the most fraternal relations between the mother and the daughter. Mr. Chamberlain's speech was especially explicit in its language and friendly in its tone.

At home the best sentiment of the country has decided that, however important the Monroe Doctrine may be, the present is not a time for defining it in a hard and fast way and bumpitious manner. Hence resolutions indorsing the Monroe Doctrine have been suppressed in the legislature of Massachusetts and the resolution reported by the United States Senate Committee on Foreign Relations, which we printed last week, not only has not passed the Senate but it has called forth the opposition of the President and Secretary of State, received the editorial condemnation of the leading newspapers of the country irrespective of party and led up to a protest by the people, made known to their representatives in Washington by letter and telegram. Senator Wolcott of Colorado, in a trenchant and fine-spirited speech, has attacked the resolution in the Senate and others senators intend to follow his example. If it can be kept before the Senate and the people a few weeks longer without being brought to a vote, the resolution will receive so many negative votes as to deprive its passage by the Senate of much weight, and when it goes to the House for approval it is said that there it will be side-tracked, the House Foreign Relations Committee considering the resolution to be most inopportune and impolitic. Public sentiment has not authorized the national legislature to declare a protectorate over South and Central America, and yet that is what the passage of the resolution would imply. How vexing and dangerous such a declaration might be may be reasonably inferred from the crop of renewed controversies between European and South American Powers that has sprung up since we seemed to make Venezuela's cause our own. The majority of our citi-

zens have yet to be convinced that the Latin type of civilization dominant in the territory south of us, though nominally republican in its political form, is therefore to be protected by us solely because of this nominal similarity in political structure. Senator Wolcott, in addressing the Senate, was not far from the truth when he said:

These people, although alien in race, language and religion, are entitled to our friendly and affectionate regard; as citizens of a sister republic we owe them protection whenever the interests of free government or the cause of civilization is attacked by assaults upon their autonomy. Beyond that point our obligation ceases. . . .

Whatever of advancement and of progress for the human race the centuries shall bring us must largely come, in my opinion, through the spread of the religion of Christ and the dominance of the English-speaking peoples, and wherever you find both you find communities where freedom exists and law is obeyed. Blood is thicker than water, and until some just quarrel divides us, which heaven forbid, may these two great nations of the same speech and lineage and traditions stand as brothers, shoulder to shoulder, in the interest of humanity, by their union compelling peace, and awaiting the coming of the day when "nation shall not lift sword against nation, neither shall they learn war any more."

Armenia Prostrate. The Red Cross Debarred.

As late as Dec. 28, 29 the Turks massacred 1,500 Armenians at Oorfa, devoting especial attention to those who, having nominally accepted the Moslem faith, were not entering upon its rites and duties with enthusiasm. The evidence accumulates that Turkish officials are directly responsible for all that has been done; that the payment of tribute money no longer saves as it used to—it is death or change of faith now; that large numbers of the Armenians have become Moslems, but quite as many have died rather than be disloyal to Christ; that Armenian women and girls are being sold as chattels, and payment for them taken in donkeys and other brutes; that the winter is unusually severe, making the mortality from starvation greater and the work of relief more difficult; that not only is the Red Cross Society debarred, but the Porte has denied missionaries of the American Board the privilege of extending the range of their relief work on the ground that they are dangerous, "disturbers of the peace."

The statement sent forth from Constantinople last week that Miss Barton and her assistants, who sailed from New York on the 23d, will be permitted to distribute relief as individuals—if so named as competent by the United States Minister Terrell—but not as members of the Red Cross, is not easily interpreted, unless as a trick of the sultan to satisfy the appeals of Mr. Terrell for an answer of some sort. Turkey stands to lose as much by any such settlement of the case as if she permitted the Red Cross to work, and besides she incurs the charge of disregarding treaty pledges. Miss Barton can scarcely agree to work in any other capacity than as a Red Cross adherent and official.

Is the Sultan a Vassal of the Czar?

Europe is intensely interested in the report, first cabled from Constantinople to *The Pall Mall Gazette* in London, that an offensive and defensive alliance between Russia and Turkey has been cemented, the basis of the treaty being in substantial agreement with that formulated July 8, 1833, and known as the treaty of Unklar-Skelessi, a treaty which, with its consequent events, compelled England, France, Austria and Prussia in 1839 to feel that they must interfere, check Russia and control the policy of Turkey. This report is denied officially by

the grand vizier in Constantinople, and other sources of information likely to know of its truth or falsity profess ignorance, but the report gains credence in most of the capitals of Europe and is substantiated somewhat by circumstantial evidence. France, of course, is asserted to be a party to the compact, and stands ready to profit by its consummation as well as lend its support in diplomacy or war. A few years ago such a coup on the part of Russia would have aroused such a burst of indignation in Great Britain as would have made a sundering of the agreement or war inevitable. Strange to say the London correspondents of the American press report that the British press and public are showing but little concern, even though elsewhere in the world the fact is taken for granted and is being interpreted as a humiliating defeat for English diplomacy and an event threatening British supremacy in the East. If one is prepared to believe that the British Foreign Office, responding to a growing public sentiment, has determined to reverse its policy, accept Russia as a friendly rival and not a bitter foe, and permit her to have free egress between the Black Sea and the Mediterranean, then, of course, Europe and Asia have entered upon a new epoch of their history. Or, on the other hand, if, after confirmation of the truth of the report, Great Britain files its protest and prepares to back it in her customary way, of course an equally dramatic epoch opens, for Russia is in a position today to stand by any such agreement with much more tenacity than she exhibited in 1839, but Great Britain lacks the allies that she had then. Conceding, for sake of discussion, the truth of the report it would be impossible to overestimate the significance of the fact. Though it means the cessation of Moslem massacres of Armenian Christians it would usher in the authority in Asia Minor—partial or complete—of a civil power wedded inseparably to the Greek Church, a power that has persecuted Stundists and Jews with a persistency and malignancy proving that Christians as well as Moslems are past masters in cruelty. That which Russia has done to Stundists it could do and might do to the A. B. F. C. M. missionaries and their converts. Russian dominance in Turkish affairs would solve some of the problems that the American Board missionaries and home officials now face, but also instantly call into life others, more vital and perplexing. On the whole, of course, Russian authority, Russian methods of taxation and collection, Russian industrial and commercial enterprise would benefit Asia Minor and the country to the east of it.

NOTES.

If the captain of the American liner, the *St. Paul*, was racing with the *Campania* in the fog when he ran his splendid new vessel on the beach at Long Branch, N. J., then he deserves discipline of the sternest kind.

South Carolina's legislature has passed a law making operative the constitutional provision respecting lynching and the pecuniary responsibility of counties in which lynchings occur, and a bill forbidding pistols as articles of wearing apparel also has been introduced and it is thought will pass.

Solicitude for the welfare of the Americans under arrest in the Transvaal has brought pressure upon the Department of State to do all it can to secure for them a fair trial. Most of the Americans are out on parole but Mr. Hammond of California is refused release on bail, owing to his participation in the call for aid sent to Dr. Jameson, who is now en route to England.

Just as Germany, with seeming if not actual joy, has emerged from a season of ceremony consequent upon a quarter of a century of nationality, Bismarck lets it be known that he has a very contemptuous opinion of the foreign and domestic policy of the young emperor.

"We must enlarge our navy," said Great Britain and Germany and Russia last week. "We refuse to authorize it," said the Reichstag in an informal but decisive way to Emperor William. Great Britain is committed to such a policy and fortunately has a surplus revenue to rejoice in now, while in Russia the people have nothing to say about it.

France and the Roman Catholic Church seem likely to repeal the concordat that retained a certain degree of union of church and state. The state is willing to act thus for causes based both on principle and prejudice. The church has altered its attitude chiefly because the ecclesiastics have become convinced that a greater revenue accrues when, as in the United States, the church is free from all entangling alliances.

Governor Griggs of New Jersey, the first Republican governor in thirty years, says he will use his influence and authority to prevent all legislation that is not absolutely necessary. Bills before they can become laws by his consent must have positive worth and not the negative virtue of being tolerable. Apparently Governor Griggs has felt the ground swell of popular distrust of legislatures that is moving Massachusetts to work for biennial elections, shorter sessions and more experienced legislators. Governor Morton of New York State has informed the legislators of that State that they are appropriating money at a rate which means much heavier taxation.

The death of Prince Henry of Battenberg, who contracted African fever while serving on the Ashanti expedition to West Africa, removes the husband of Beatrice, the favorite daughter of Queen Victoria, and brings much sorrow in her old age to the head of the British Empire. Lord Leighton, only recently elevated to that rank and better known as Sir Frederick Leighton, the president of the British Academy, showed the ruling passion strong in death, his last words being, "My love to the academy." Hon. Theodore Runyon, United States ambassador to Germany, died suddenly in Berlin on the 26th. A jurist of high rank, a devout Methodist and an estimable man, his death causes mourning in Berlin, where he had won many friends as well as standing as a diplomat, and in New Jersey, where he long served the State as chancellor of her equity court. By the death of Alex. Macmillan, of the great firm of Macmillan Brothers, one who has done much for English authors and literature has passed on to his reward.

IN BRIEF.

Nearly one-fourth—15,000,000—of the population of the United States is enrolled in schools and colleges. Can any other country match that record?

Pope Leo two years ago urged faithful Roman Catholics to greater study of the Bible. Less than 100 copies of the Bible have been sold since then at the chief ecclesiastical bookstore in Milan. But several thousand copies of the Bible which the Pope forbids have been sold in Italy within the last two years. Perhaps the encyclical was not altogether in vain.

Ian Maclaren has no welcome for perverses, especially perverses for fashion's sake. "I consider it," he says, "a base thing for a man, unless under great constraint of conscience, to turn his back on the church at whose breast he was fed. If I were a clergyman whose church was recruited by persons who were leaving ancient communions, in which their

fathers lived and died, simply because they wanted to follow the fashion, I should lift up my voice and implore such persons, for the sake of my own church and for the sake of their own souls which they are selling, to remain where they were."

A writer in one of the Sunday school magazines, inveighing against the higher criticism, cites a pathetic instance of a woman who said that now she could no longer read her Bible without thinking. Still, she might find comfort in the hope that this interest will subside, and that her children may come to read the Bible as thoughtlessly as did their ancestors.

The city of Hartford, Ct., the home of Harriet Beecher Stowe and many other friends of liberty and justice, would seem to lack humane landlords and boarding house keepers. Principal Friessell of Hampton Institute, with five graduates—Negroes—of that school, sought in vain for shelter in that city last week, and finally found it in the homes of some of the members of the Asylum Hill Church.

Rev. Dr. John Clifford, the eminent English Baptist, goes so far as to say:

To me the state is more sacred than any church—Anglican or Baptist, Romanist or Greek—for the state stands for the whole people in their manifold collective life, and any church is but a fragment of that life, though one of the most important fragments. Citizenship rightly interpreted is more than churchmanship, and to be a good citizen is more, and not less, than to be a "good churchman."

This is up-to-date Erastianism interpreted by a Collectivist.

Ohio temperance people seem to have cracked that hardest of all nuts in relation to the reform—that of unifying forces on a broad yet definite platform. The account elsewhere in this paper of what happened at their grand State convention ought to be both suggestive and stimulating to workers in this good cause all over the country. The one through whose eyes our readers see this gathering, and to whom more than to any other one man Cambridge owes its successive no-license victories, has, with characteristic humility, concealed the prominent and influential part which he personally had in the proceedings.

The National American Woman Suffrage Association, at its meeting in Washington last week, refused to accept the suggestion of its secretary that it disavow responsibility for the Woman's Bible, which, according to that official, "is a volume with a pretentious title, covering a jumble of comment without either scholarship or literary value, set forth in a spirit which is neither reverent nor inquiring." The somewhat acrimonious debate on this question revealed the fact that eight only of the more than one hundred delegates had read the book which the association was urged to repudiate—a fact which must make Susan B. Anthony grieve.

The attractive itinerary just at hand of *The Evangelist's* unique tour of missions will not only interest those who take the journey, but will add much to popular knowledge of missions through the published correspondence which must result from it. The program is a fascinating one, including Japan, China, Singapore, Java, New Guinea, New Zealand, the Friendly and Fiji Islands, Samoa and Hawaii. Mission boards of different denominations have been consulted, and the stations to be visited have been carefully selected. The price of the trip is remarkably reasonable. The party, which is to be limited to twenty-five, expects to start about April 8, and the journey will occupy about four months. With confidence we wish it success.

Hon. Chauncey Depew is to preside at a mass meeting to be held in New York city, where and when a message will be formulated expressing popular dissent from Gen. William Booth's exercise of authority in recalling the Ballington Booths, and asking for a rescinding of the order which summons them to England. A petition to this effect also will circulate among the members of the Auxiliary League and find many signers. While the public utterances of members of the army, like Major Brewer of Boston, are guarded in their tone it is evident that within the ranks also there is decided objection to the stringent order from London. Will the general relax?

The resolutions unanimously adopted by the New York and Brooklyn Association last week have the right ring:

We most strongly deplore and reprobate all utterances which present the idea of war between us and our mother country in any other light than that of an awful calamity, the work of very antichrist. We insist that in the Christian view of the world there are no international limits to moral obligations. We hold it at all times important, and specially important at this time, to inculcate in all schools and families the Christian principle that the bonds of human brotherhood are upon us toward the men across the sea the same as toward the man across the street. We deem it the duty of the hour to proclaim in no doubtful tone that this is a truth which professedly Christian men cannot ignore without infidelity to the principles of the gospel and the law of Christ.

An Ohio lady who was deeply touched by Mrs. C. L. Goodell's article in our issue of Jan. 2, entitled *A Month with Jesus*, has reprinted it in leaflet form for circulation primarily among her friends. She has already sent out from her sick room 2,000 copies of it and she will be glad to furnish others with the little leaflet without cost, though those seeking it from her will, of course, be willing and glad to pay the return postage. Her address is Mrs. S. M. Scott-Slauson, Piqua, O. It is interesting to both editors and contributors to learn that the helpfulness of articles that appear in this paper is not, in many cases, confined to the medium of their original circulation.

War pensions, it is claimed, lay an annual tax of more than two dollars a year on every person in this country. That is a large sum, but, if those who fought in that war saved the Union, it ought to be worth at least two dollars a year to every person who lives in it.

After the address at the Boston Ministers' Meeting last Monday morning upon the effect of mental states upon our physical conditions, Moderator Barnes, in introducing President Blanchard of Wheaton College, said that a certain class of Eastern-bred men who went West were in the habit of visiting the East with the intention of carrying back as much money as they could, and this class of men is called college presidents. President Blanchard's rejoinder caused a ripple of laughter. He said that he had been thinking how much more he would have enjoyed the address if the speaker had informed him what chemical qualities in the gastric juices would make men want to give money to colleges, while his debt of gratitude would have been still further increased by information as to how he might produce the state of mind necessary for the formation of such juices.

Ripe for the life beyond the gates was D. L. Moody's mother, who passed away at her home in Northfield last Sunday morning at the age of ninety. Visitors to the summer conferences were wont to give themselves the pleasure of a call on this good woman in her old-fashioned but beautifully located family homestead, and were always received by her with a graciousness and courtesy that are not outdone by any queen of society. Her earlier married life was a time of poverty and strug-

gle and it is good that these later years have been free from anxiety and strain. She has lived to see her son honored throughout Christendom but none of the world's plaudits, we are confident, have been so dear to him as the quiet, approving smile with which his mother has met him on his return from his various evangelistic campaigns. One secret of D. L. Moody's marvelous career is the fact that behind him have been, all these years, the potent influence of a mother's love and the example of her godly life. Speaking of this beloved son one day, she remarked, with a twinkle in her eye: "I always thought D. L. would be either one thing or the other." Time has certainly justified her confidence in him.

The dear Lord's best interpreters
Are humble human souls,
The gospel of a life like hers
Is more than books or scrolls.

THE LITERARY EQUIPMENT OF THE MINISTER.

On Thursday and Friday of last week Prof. John F. Genung of Amherst College delivered two lectures before the Yale theological students in Marquand Chapel on the relation of the minister to literature. The speaker himself, in manner, expression and spirit, was strikingly illustrative of his own thoughts. In the first lecture Professor Genung told what the true spirit of literature is and said that it is because of this spirit that it has lived. Literature has an antiseptic quality in its style, but literature is not preserved by style alone. It must have spirit and life. Literature moves man more than science or philosophy, because it influences the whole man, brain, emotion and intellect alike.

The minister's relation to literature is real and vital. His words must be living words, or they will not live. The subject presents itself in three practical aspects: that of dialect and idiom, the distinctive spirit of literature, and the literary sense and habitude. To reach every man is your desire. To do this you must translate your theology into a literary dialect and idiom—from the dialect of the divinity school, which is an unknown tongue to the lay hearer, into the dialect of universal man. You must put the idiom of the study into terms of universal life, out of the ecclesiastical tone into the idiom of the universal heart. In this universal idiom the heart, brain and all life is concerned. This is the idiom of literature. It is life translated into expression and it meets life. The natural is the basis of the literary idiom. "I do not mean by this," said the lecturer, "that you are to let yourselves down to the 'hail fellow well met' level. You are not to go down to men in such a way as to leave them where you find them."

There is also a distinctive literary spirit. The aim of the minister and that of literature are identical. It is the spiritual adjustment of truth. The preacher must color his message with the literary and not with the scientific and logical spirit. Literature survives science and dogma.

The ministers' culture should include that of the literary sense and habitude. This means broadness of view—looking at things in their right perspective. It includes a genial sense of humor. Such a sense sees that which is out of proportion. It is flexibility of life. The literary sense includes urbanity, graciousness and courtesy of tone which tempers personal feeling. It does not berate; it persuades. It avoids the provincial, hard-hitting tone. It can express contrary views without injuring the feelings. The literary sense gives graciousness to criticism. Literature does not argue; it persuades and leads. The literary habitude gives balance, poise, level-headedness. It avoids the use of the superlative. It is self-corrective in the direction of over-zealousness and intemperance. On the other hand it avoids pietism, the goody-goody, the maudlin.

Professor Genung's second lecture concerned itself with the kind of literature to which the minister is related. Human literature is the world's Bible now being made. To determine whether literature is truly inspired we must apply the spiritual test. Paper and ink are not immortal. It is the soul that lives.

In his attitude towards literature the minister must not be a wholesale denouncer nor a weak tolerator. But he cannot stem or stay its tide. He must, then, direct it. He must be the fellow, the critic and the interpreter of literature. Fiction and the periodical are powers today and whether for weal or woe he in considerable part must determine.

The Bible itself is literature. We now see that it must be regarded and responded to as such. Every phase of literature is represented in it. The element of literature most prevalent today is fiction. Some men have refused to admit this in the Bible, but we must realize that while the Bible is history and fact it is more than history and fact. It is truth, and there is truth that is truer than fact. The Bible contains the great truths and principles which underlie all fact and which are more valid than logic. We may get at all the facts and still be outside the truth. We are learning that the Bible must be read in the spirit of the Bible. We must accord its truths a spiritual response. This is the true literary spirit.

A single line of poetry may give rise to more thought than the knowledge of innumerable facts. The Bible has held men to one great ideal, suiting itself in its literary expression, its idiom and dialect to all ages and peoples. It is the archetype of literature. It ministers to our needs of conduct and of beauty. It meets both the practical and the poetical temperament. It enlists all of man's wonderful and uplifting powers of imagination. It meets man thus because it is literature. It voices nature, the ways and thoughts of men and ever points to the ideal and away from the material to the spiritual, and this is the true spirit of literature. C. S. M.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

The Church Militant.

This organization, through its pastor, Rev. John Rusak, has invited Colonel Ingersoll to occupy its pulpit at an early date, in order to tell it just what he thinks the church should try to do. One would suppose that the opinion of the great Founder of the church would be more decisive than that of one of his openly avowed enemies. The Church Militant is the name of a new organization formed under the influence of the former pastor of one of our Presbyterian churches. Its work thus far has been quiet and unpretentious. Through its committees of lawyers and doctors it has been able to render the poor valuable assistance, and in various other ways has shown its sympathy with the more needy classes of our population. With its aims as a Christian society it would not seem possible that even an Ingersoll could disagree. How far the society will be able to carry its work, or how long it will be able to sustain itself as an independent organization and stand on a purely Christian basis, is a question which cannot be answered. It can hardly add to its chances for survival to have Colonel Ingersoll among its advocates, or one of its teachers.

No Cut in Teachers' Salaries.

The action of the Board of Education, in refusing to accept the recommendation to reduce the salary of the teachers in our public schools, especially in the high schools, was wholly due to public senti-

ment. The board had been made to understand that, on the whole, the people were satisfied that the teachers in our schools are not paid too much, that their work is very hard, that their opportunities for advancement are comparatively slight, and that therefore any reduction in salary would not only greatly discourage our present teaching force but tend to its rapid deterioration in character. The meeting, Wednesday evening, was one of intense interest. Both sides were patiently heard. It was openly stated on the one hand that teachers' wages were too high, as compared with what is paid engineers, clerks and other classes of working men, while on the other it was as clearly shown that no position is more important or difficult properly to fill than that of a teacher in a public school. The vote was reached shortly before midnight.

Several important changes have been adopted, few of which can be regarded as in the line of improvement. One relates to the grouping of teachers by which the possibility of promotion is seriously retarded. Another requires grade teachers, after 1897, to fit themselves to teach singing, drawing and physical culture in place of the special teachers now employed. But we are thankful for the victory already gained. It means that the standard of our schools is not to be lowered and that financial reform must be introduced into some other department of our public service than that of teachers' salaries. As one of our pastors has said, it seems strange that so much effort should be made to save a paltry \$55,000 a year from what is paid teachers when it is nothing for our common council to steal \$50,000 at one of its sessions. The agitation has done great good and ought to stimulate our teachers to better work than ever. It was altogether appropriate that in one of our churches, at least, the Wednesday evening prayer meeting was devoted to the interests of the public schools and that the teachers in these schools connected with that church were given the opportunity to speak of their difficulties as well as of the opportunities for usefulness which their position affords them. No one could help feeling at the close of the meeting that as a class our teachers fail to receive the sympathy and aid from the parents of their pupils which they ought to receive, and that they are rarely remembered in the prayers of the Christian people with whom they are most intimately associated.

Chicago Charities.

The *Tribune* is doing good service in calling attention to the amount of the charities of Chicago and the cost of their distribution. It makes the astonishing statement, which is true without doubt, that through at least two hundred organizations not less than \$2,500,000 are annually distributed among those who are thought to be worthy objects of charity. Experts say that fully half the sum is unnecessary, that the present system of distribution is making paupers rather than helping them to self-support. Beginning with the universally trusted Aid and Relief Society, which has always been exceedingly careful in its use of funds, and which is the largest single charity we have, the *Tribune* critic affirms that it costs this society fully forty per cent. of all it receives to distribute the money put into its hands. This its friends deny and on the ground that the cost of investigation is a legitimate portion of its

charitable work, and that what is paid out for service in its wood yard is also to be reckoned as a charity. According to its manager, Rev. Mr. Truesdale, the expense of administration is only sixteen per cent. instead of forty. Doubtless the criticisms will do good and will lead to the refusal of many to give through doubtful channels and thus put an end to solicitations for many unworthy organizations. A meeting last Sunday evening, in which such men as Dr. J. G. Johnson of the New England Church and Dr. T. C. Hall of the Fourth Presbyterian Church took part, was given up to the discussion of the methods employed in our charitable work. These were unanimously disapproved and those of the charity organization, or of the personal visitation system followed in Berlin and that introduced by Dr. Chalmers in Edinburgh recommended.

Outcome of the Week of Prayer.

From nearly all our churches come reports of a most excellent spirit among their members. The extra meetings were well attended. Some of them were very large. But with the exception of some of our smaller churches extra meetings were not held a second week. There has been nothing like a revival anywhere. Undoubtedly the reason for this is the multiplicity of engagements into which our church members allow themselves to be drawn. It hardly admits of a question that a series of protracted services faithfully attended by professing Christians would be accompanied by a manifestation of spiritual power over which all who love our Lord would greatly rejoice.

The Haskell Lectures.

Dr. J. H. Barrows is now giving the second series of lectures on the Haskell Foundation in the University of Chicago. These lectures are on Comparative Religion and are as eloquent and instructive, and, if possible, even more decidedly favorable to Christianity, in comparison with the so-called world religions, than those given last year. The three lectures already delivered are entitled, Christianity and Hinduism, Christianity and Buddhism, Christianity and Confucianism. They show careful and extensive research, as well as the eminent fitness of their author for the honorable service he is to perform as lecturer on these and kindred subjects in India. No one need fear lest Dr. Barrows fall to emphasize Christianity at its proper value. While eminently fair and judicious he will be true to the religion of Christ which he represents.

Dr. Gladden on the Labor Question.

The late Dr. W. H. Ryder, pastor of St. Paul's Church (Universalist), who had accumulated large wealth, left \$10,000 for a course of annual lectures on such moral and social subjects as would be of benefit to the people of Chicago. Among the directors of the fund were the pastors of St. Paul's, the First Presbyterian and the First Congregational Churches. Dr. Gladden was the unanimous choice of the directors of the fund as the first speaker in what will undoubtedly prove to be an important lectureship. The lectures began Tuesday evening, Jan. 21, and will close next week. They will be six in all and will treat of the social changes introduced within the last half-century, and of the duties which these changed relations are now making clear and imperative.

The subject of the first lecture was The Factory, with special reference to the prin-

ciple of invention and combination of labor upon which its success depends. Dr. Gladden believes that the factory is here to stay, that the frequently strained relations between the employer of labor and his employes and the employment of married women and children are no part of the system, and that Christian principle on the part of the owners and managers of the factories and a properly educated public sentiment, toward the making of which all can contribute, will remove its evils. Dr. Gladden is not quite sure that its existence has been on the whole productive of more good than evil, but is confident that, if the examples of certain well-known manufacturing establishments in this country—as those of the Cheney Brothers, Manchester, Ct., and the Fairbanks at St. Johnsbury, Vt.—were followed, it would become one of the greatest industrial blessings of the age.

In his second lecture the subject of Labor Unions was discussed. Dr. Gladden believes in their necessity, but deprecates strikes and lockouts although he admits that the former have sometimes secured advantages for their members, and that their maintenance is wise inasmuch as their existence makes their employers feel that wages cannot be lowered without a good reason for doing so. The trades unions are the standing army of labor. They are kept up for purposes of defense. For working men they are what an army and fortifications are for a nation, which, while living in the midst of predatory tribes, desires to protect its frontiers. Friday evening the subject was Corporations. Both the advantages and the disadvantages or the dangers of these institutions were carefully analyzed and discussed. Dr. Gladden is no partisan. He strives to treat all parties with perfect fairness, to discover facts and state them without prejudice to any one. His lectures, therefore, will be completely acceptable neither to capital nor labor, but to students desirous of finding out just what ought to be done to bring capital and labor into the close relations which should exist between them they are of great value.

Chicago, Jan. 25.

FRANKLIN.

CURRENT THOUGHT.

AT HOME.

Zion's Herald challenges *The Christian Register* to support its allegation that the majority of Methodists attend the theater and thus disregard the denominational prohibition or restrictive rule.

Newspaperdom reprints Mr. Kimball's article on British versus American Journalism, which we published Jan. 16, and the *New York Tribune* of Jan. 26 makes it the text of an editorial. Commenting on it, *Newspaperdom* says: "Our [American] editorials, speaking with regard to the greater proportion, are weak, insincere and frivolous; theirs [the British] are able, thorough, carefully worded, lucidly written, sincere and generally fair and candid. Our editorials are flippant in tone, scoffing, negative, and too much given to lingual and grammatic vagaries and fantastic devices; theirs are generally models of language-construction, of grammar and forceful employment of pure English—as it should be, but is not, spoken." The same journal also says, with truth, respecting the credit which Mr. Henry Norman's recent work has reflected upon the profession: "Mr. Norman has given us an object lesson in the very highest development of the profession of journalism. He has exemplified the truth of a principle we all recognize the importance and value of, but often find it difficult to

apply—that the truth, candidly and fairly dealt with, is the very greatest element in the power of the press."

What shall the United States do for Armenia? *The Interior* is in favor of action. "Let Congress direct the President to dispatch a fleet manned with our Decatur and open fire upon the most accessible of the Turkish ports." But Dr. J. M. Buckley in *The Christian Advocate* well says in reply to this suggestion: "Before the sound of the first explosion had ceased to reverberate the signal for the massacre of every American within reach would be given."

The Davis expansion of the Monroe Doctrine is not welcomed by the best secular papers of the country nor by our religious contemporaries. *The Interior* says: "The American people will never adopt it until they go stark mad with the virus of Jingoism."

ABROAD.

Henry M. Stanley, in the February *Century*, giving *The Story of the Development of Africa*, says, "Talk about the emancipation of the American Negroes and the Russian serfs! They were mere commonplaces compared to the emancipation of Africa from herself that dates from 1885." He speaks in the highest terms of the Christian missionaries. "They are not all reputed to be first-class men, but it is wonderful what earnestness and perseverance will do. . . . Mission houses do not grow of themselves, gospels are not translated into African tongues, nor are converts spontaneous products of human nature. . . . To me these things represent immense labor, patience and self-denial."

The British religious press may be said to be unanimous in appealing to the Foreign Office to accede to our demand for arbitration of the dispute with Venezuela. And most of them concede the force of the Monroe Doctrine, if not the Cleveland doctrine. "It originated in Westminster," says *The Christian World*, "not in Washington. As originally taught, and down to Mr. Cleveland's perversion of it, there is nothing in it to which we really object." *The Methodist Times* says that Mr. Norman's letters to *The Chronicle* have placed Lord Salisbury in a position that humiliates every intelligently patriotic Englishman, and it holds that Great Britain is bound "by every consideration of honor and justice to refer the entire issue to arbitration." *The Christian Leader*, Glasgow, says that if Mr. Norman's revelations are unimpeachable "then the position assumed by our Foreign Office is one deeply to be regretted, and the error which has been committed ought to be manfully confessed and immediately repaired."

Honest confession is as wholesome for the nation as for the individual. Why are we so isolated, so lacking in friends? ask the British newspapers. "It is proper to ask whether our spirit of aggression and our consuming desire for commercial prosperity may not have put us in the wrong," the *British Weekly* admits. *The Christian World* confesses that "the average Englishman's sense of superiority is so deep as to be dumb. It never occurs to him that any such competition for admiration can affect his country, because that stands in a category by itself." *The Methodist Times* hopes that the people of England will at last open their eyes to the folly and wickedness of boasting and domineering and trampling on the feelings of other races and talking blasphemous nonsense about the omnipotence of England." It hopes that the English people are not so eaten up with the blundering insanity of Jingoism that they will continue to cultivate the antipathy of the human race, but it says that so long as they place in power "the representatives of the liquor trade, the sporting league, the anti-purity fanatics and the fire-eating Jinges they must expect God and man to smite them. All these troubles have been brought upon us by greed and militarism."

Seen Where Boston Art Lovers Resort.

By O. M. E. Rowe.

The fifty-third annual exhibition of the Boston Art Club is now in progress. The number of pictures offered last year was over 600, but this year only 200 were presented. The great dissatisfaction at the award of prizes last winter found popular expression in a subscription to buy the strong marine of Charles Herbert Woodbury, in which he pictured the sea wake of an Atlantic steamship. Another deplorable influence is an exhibition at Philadelphia, where the golden bait of a \$5,000 prize proves alluring. Less than 100 paintings occupy the wall space on which 250 were crowded last year, and every artist is limited to one canvas. This relieves each picture from the unpleasant air of thrusting its elbows into its neighbor's face and gives a decorous individuality. To have the paintings one on a line, or, at most, only two deep, is a rare pleasure in this gallery. Three prizes, of \$2,500, \$1,500, and \$1,000, have been awarded, and the result is astonishing to art lovers.

The Old Rock, by J. Alden Weir of New York city, won the first prize. Imagine a small picture showing two country boys sheltered by a big boulder, over which mounts an impossible stone wall, with an old gray barn in the background, the whole suffused with the soft blues and hazy grays of August heat. The suggestion of homeliness and poetic insight into country life give the picture a certain charm, but it is neither great nor strong, neither vital nor original. When the jury of admission was inspecting the pictures this received only one vote, but, on being recalled, it finally won admission. The action of the jury of awards is an enigma. Mr. Weir, who is an artist of reputation, confesses that it is far from being his best work, and the prize is harmful in making conspicuous an inferior picture.

Mr. Child Hassam, who has found many poetic studies in the streets of Boston, but who now lives in New York, obtained the second prize for Summer Sunlight. A young girl in a sprigged muslin frock and yellow hat is lolling, book in hand, on the rock-bound shore of a sparkling sea. The intense sunlight bleaches the rocks, beats fiercely on the maiden and illumines the sea, bringing out even details into the high, vivid scheme of color. It is undeniably clever in execution, but despite the gayety and radiance of nature's midsummer glow the picture is not altogether pleasing. Only a salamander could bask in such a glare. Cleverness is not strength, and striving for effect does not produce great art.

The third prize was given to Frank W. Benson of Salem for a life-size portrait of his little daughter. She is cleverly posed on a low stool, her feet hidden by a soft, white gown, and by her side a cat broadly sketched. This maiden in her frank simplicity has so charming a personality and the effect is so wholesome and sane that it seems ungracious to find a flaw. The impressionistic way is revealed in the other prize winners, but here it is only an influence. My Little Girl is likely to be a favorite.

Modern American art does not gravitate towards the religious pictures which absorbed the painters of the sixteenth century, for the keynote of our era is not spiritual,

and, above all, "the artist is the child of his times." Only two religious pictures are shown at the Art Club. Miss Macomber has a characteristic one called, Hail! Thou That Art Highly Favored, representing the angel bringing the wonderful message to Mary. It is full of tender, devout sentiment, but not equal to her former rendering of the Annunciation. No subject demands more spirituality in the concept than the Pietà, but in the large canvas of I. A. Caliga neither the prostrate form of the dead Christ, nor the black-robed mother crouching over it, can stir sympathy or reverence in the spectator. A ghastly sacrilege of holy things outrages the finer sensibilities.

Perhaps the strongest painting in the gallery is by Mr. Woodbury. The sand-dunes, beloved by the Dutch, roll back from the foreground in rich waves of color to the edge of the forest. The forceful but harmonious coloring approaches the decorative in its sweep, yet strength and simplicity, vigor of imagination and the challenge to fathom its meaning give it commanding power. W. S. Halsall contributes an interesting marine, "The Sea Is His," showing an old salt erect in his dory swayed by dark purple waves. Below this in striking contrast is Picknell's fisherman, whose boat casts a shadow on the calm water of a wide cove. Walter Dean's fishermen are enveloped in a treacherous fog, hinting at the tragedy of the Grand Banks. Among the pictures of children is a naked infant lying on a white fur rug, by W. B. Closson, and another of two little mischiefs, fresh from the bath, playing in a sumptuous room, by J. H. Hatfield.

Theodore Wendell is represented by a village street in the dark blue of night, Marcus Waterman by a Rebekah in a glowing Oriental environment, and J. J. Enneking by a New England thunderstorm which lowers in an over-large canvas. Mending Old Embroidery by E. W. D. Hamilton and Ending of Music by Philip Hale are groups of women consciously posing for the effect of their exquisitely colored gowns. Elizabeth Strong's well-painted Irish setter and Brackett's cats curiously eyeing a lighted cigar will appeal to those who love "tell-a-story art."

The single piece of sculpture is a bust of Linda, strongly modeled, delicately tinted, with a waxy surface not unlike the Lille maiden long attributed to Raphael. It is, in a way, the gem of the gallery. Instead of giving tickets somewhat indiscriminately as in former years, a small admission fee is charged and an orchestra gives two concerts daily. Although the Art Club gallery contains much that is commonplace, as a whole it marks an advance.

All the admirable qualities of Ross Turner are shown in the twenty-four water-color sketches now gathered at Doll & Richard's. He loves the tender but luminous phases of nature's coloring and even in the more brilliant scenes of Southern isles he never forgets the supreme grace of restraint. The dark bulk of a locomotive in a railway yard, with a background of factory walls, on a winter morning, is not a picturesque scene of itself, but the artist, by the poesy of his imagination, has transfused it with snowy haziness and subtle feeling. This is

a good illustration of the sublimation of plebeian facts by ideality.

The art shops have nothing more fascinating than the fine large photographs of famous buildings. Too much cannot be said in favor of these for homes where limited means shut out really good paintings. They have great value towards educating the perceptions in splendid massings, good proportions and elegance of detail. The eye never wearies of the infinite variety brought into harmony on the façades of the cathedrals of Paris, Amiens or Rouen and historic memories gather about the superb towers of Lincoln, the Bell Harry of Canterbury, the spires of Lichfield and the massive grandeur of Durham Cathedral. To grow up in the companionship of one of the supreme examples of architecture is indeed a boon to the child.

The question of improved architecture is agitating American cities, and Boston's new mayor, the third Josiah Quincy, has appointed Prof. Francis W. Chandler of the Institute of Technology as advisory architect. This will bring to the erection of new city buildings a wide experience and sound aesthetic principles. But public sentiment must demand a revision of our building laws or the monstrosities of sky-scraping, money-making blocks will continue to ruin the perspective of our streets.

Military paintings give a scope not found in other subjects. Men, horses, action, the strain and stress of great moments, call for masterly delineation. Happily, ghastly details and revolting carnage are absent from "1815," the large painting now to be seen at Williams & Everett's. The artist, R. Caton Woodville, shows the wide Belgian plain in the late afternoon, when victory hung in the balance. The smoke of Waterloo rises in the distance. In the foreground on the left is a group of shattered cavalry with a Highland prisoner. On the right are gathered the French generals, and just in advance of them is Napoleon, his stern face seen in profile. He sits motionless on his white horse, awaiting the result of that death-grapple when the Imperial Guard hurled itself against the English and Prussians, to win—only a grave. The strong drawing, the subordination of the brilliant uniforms, the suppression of everything theatrical, the skillful grouping and unifying of diverse elements combine to make an impressive picture. The costumes and details are said to be absolutely accurate. The picture involved many years of study and is a worthy illumination of a crisis in history.

Mr. Woodville, though British born, is the son of an American painter from Baltimore, and his great great-grandfather, John Carroll, signed the Declaration of Independence. His aunts, the three Caton sisters, once famous as "the American graces," married into the English nobility. "1815" is making a tour of the United States and halts in Boston for a month.

Many artists are devoting themselves to the remunerative field of book illustrations and cover designs. Bertram Grosvenor Goodhue works quite in the mediæval spirit, and is especially happy in the rich, foliated borders and illuminated initials which adorn the exquisite typography

of Copeland & Day, many of whose books have a distinct art value. Poster designs have a fascinating scope for our artists not a few, and the Japanese *mottō* holds its sway. Posters, though directly intended for advertising, really bring art in touch with the masses and are not without ethical value. The magazine, *Modern Art*, now published in Boston, wins golden opinions for the artistic character of its "make-up" and its literary excellence.

The Art Museum is the proud possessor of a fine example of Moroni, a Venetian painter of the sixteenth century. It has also recently hung the portraits of Mr. and Mrs. Lee of old Marblehead, the lady's portrait in yellow satin showing the best qualities of Copley's art. But the Art Museum has lost the president of the corporation and the chief promoter of its interests in the death of Hon. Martin Brimmer. Born to wealth and leisure, fond of travel and research, public-spirited and broad-minded, philanthropic and liberal-handed, and withal dignified and gentle, he had grown into a quiet leadership of "whatsoever things are lovely and of good report."

AWAKE, O KING.

BY HETTA LORD HAYES WARD.

O wild east wind, with rain of tears, blow,
Adown the island valley Avalon
And call the king. Arise, great Arthur, don
Thine armor, rouse thy knights and face the foe;
Call Percival, call good Sir Bors, and go
Wake Galahad and Launcelot. Gird on
Thy brand Excalibur, which bravely won
Christ's war 'gainst Paynims bold. Behold a woe
To break the heart of kings. Yet lags the czar,
And England halts, while Slaughter sates her maw.
Thy wound is healed, O king, forsake the far
Fair meadowed valley Avalon. Swift draw
Thy sword and smite, and shame false kings who
bar
The way and serve not Justice, God and Law.

FILBERTS.

BY REV. A. H. QUINT, D. D.

I was a decidedly small boy when this happened. I had a few cents to spend and, being eager to share with the boy who was my next neighbor and usual intimate, I said, "What shall we buy?" "Filberts," he promptly said. So we bought filberts and took them home and made ready to crack. "Let me see," said my friend, "whether they are sound. Filberts that rattle are not good." So he took them into his possession and threw away all that rattled, which left us about one-quarter of the original purchase. The apparently bad ones went over the fence into his own yard.

Not long afterward I discovered that rattling filberts were good. But it was quite a while before I chanced to suspect that my playmate, who was a year older than myself, knew that fact. My painful suspicions were increased when it came to my mind that all the rattling filberts had gone over the fence into his premises. Could it be that he had afterwards picked up the nuts for his own enjoyment?

Perhaps this was the first occasion on which I was led into distrust. I remember nothing earlier in that direction. I regret to say that I have thought of filberts a good many times since. It is often a serious question whether the ostensible reason advanced for some particular course is the real reason. An experienced legislator once told me that the apparent object of some proposed measure rarely disclosed the real object. In fact, he declared that most bills

had their rise in some private object which was kept out of sight. This man had had both State and national experience and had served his country bravely in the field. Perhaps he was justified so far as this, that some private experience suggested the need of some remedy which might be of more general application. A disclosure, however, of the original object might have excited opposition. Perhaps, sometimes, there were filberts in the case. I have sometimes thought that the warm advocacy of measures by some politicians meant filberts.

How far to distrust people, or how far to consider what may be their object, is a very difficult thing about which to establish a rule. What is one aiming at? What is his object? I know what he says and it sounds plausible, but what is he saying it for? Has he some advantage to gain which does not appear in the proposal, but which is its real basis? Frequently I read editorials which, from experience of their kindred, I know perfectly well open with apparently candid and reasonable statements which are far off from the real point intended to be assumed at the end. There are men who make it their rule, they say, to meet every man with a felt possibility that the man is a rogue. Watch every man, they say, as if the man might be trying to cheat you. They declare this to be the only safe method. It must have been a sad experience which has led any man to such an unhappy conviction. It is well enough to bear in mind that one whom you must meet may have projects which he does not reveal. It is proper to ask, in one's own thought, what the projector wants. It would have been proper for me to have ascertained whether rattling filberts were really bad. It would not have been wicked in me to have wondered why all the filberts which he declared to be unsound were thrown over into his domain. I suppose that business men cannot act upon the in genuous innocence of my early boyhood.

But while, as it is seen, I have never forgotten the nuts, and while I was greatly distressed when suspicion crept into my guileless soul, the subsequent years have not made me feel that that transaction is the rule of human nature. I believe the contrary. I have found friends who were disinterested, or unselfishly interested rather, in their intercourse with me and mine. Most of those with whom I have been brought in close contact have proved themselves frank, honest, kind-hearted.

A presumption that one is to meet with deception will certainly tend to secure it. It will throw one out of connection with honorable people by breaking the subtle nerve between the two; and it will throw one into connection with the untrustworthy who feel the equally sensitive nerve which repels while it unites. Like finds like. Trust a man and you give him a reason for justifying your trust. Trust a child. Do not suspect the child of wrongdoing. Do not suggest to the child that you are doubting him. If you make him feel that you think he is deceiving you, you break the strongest reason he has for not deceiving you. If he perceives that you lack faith in him you have lost your hold on him.

I knew a father who had no great means but who sent his son to college. He advised the son to keep an account of his expenses, told him the necessity of economy, and then said to him: "I shall never look

at your account of your expenses. I do not wish to know what you do with the money." I think that that father was right. More than thirty years ago I was one of an examining committee of the old college. Two of us were one afternoon delegated to the examination of a class section in Greek. The professor, in view of experience with another section, said to us that he wished we would warn this section against the use of books. I was asked to give the warning and the expected threat. My statement was this: "Gentlemen, you are aware that the use of translations in examinations is contrary to propriety. The committee, however, will make no attempt to prevent it. We shall trust your honor, and will never after allow the question to be raised." My colleague was surprised, but the trust was substantially justified. In fact, boys whom you cannot trust, you cannot control.

I would not consider my filbert experience to be a good model. But I would rather take it as a model than to live a life of constant suspicion and distrust of my fellowmen. Indeed, even that early extreme would bring better results. I do pity some men who have been so deceived that they have lost their faith in humanity.

Especially will I suggest to young ministers that they trust their people, in the full expectation that they will find kindness and support. People who are trusted will repay the confidence.

THE CHRISTIAN LEAGUE OF PHILADELPHIA.

BY CLINTON ROGERS WOODRUFF.

"As Christians and good citizens, what ought we to do to aid in the reformation of the morally dark sections of our city?" It was to the discussion of this question that the Presbyterian Social Union of Philadelphia devoted one of its regular meetings about a year ago, and out of which has grown a movement that already has wrought worthily, and which gives promise of still greater usefulness.

The report of an outlook committee, prepared and read by Mr. George Griffith, an earnest member of the old First Presbyterian Church, formed the basis of discussion. It was at once startling and inspiring, describing as it did with graphic details the dark spots of the slums; and after favoring addresses from representatives of different denominations steps were at once taken to establish the Christian League of Philadelphia for the following purposes:

To confer and act in concert with the civil authorities in all the matters which may promote the moral and physical welfare of the people, especially in the suppression of vice and immorality, in public and in private.

To provide increased facilities, and to secure Christian workers for carrying on the work of the league in those parts of the city where the need is the greatest and the laborers are few.

To provide proper homes, especially in the country, for children surrounded in the city by the most depraving influences.

To devise ways and means to assist in the preservation and observance of the Sabbath or the Lord's Day; to discourage the liquor traffic; to prevent the publication and sale of impure literature, and the exhibition of demoralizing pictures; and generally to promote such measures as will make and keep Philadelphia a Christian city in name and in fact.

Clergymen and members identified with the evangelical churches of the city are eligible to membership, and the various evangelical denominations have representatives on the board of directors.

What has the Christian League done in its year of existence? First and foremost, it has reclaimed that portion of the city known as "the coast," for nearly a century abandoned to the worst elements, the resort of seamen of the lowest type, of thieves, murderers and abandoned women. At times, especially Saturday nights, it was not safe for respectable persons to venture within its confines. Fourth, Bainbridge, Third and Barrow Streets were given over without a word to the lawless and degraded.

Notwithstanding the apparent hopelessness of the case, Mr. George Griffith, the indefatigable chairman of the executive committee, devoted his days and nights to securing legal evidence as to the character of the inhabitants of the houses in these streets. It took him a number of months to secure all that he desired, but once he was armed with the facts he instituted a crusade that resulted in the reclamation and reformation of the district. After assuring himself as to the nefarious purposes for which the houses were used, he ascertained the names and addresses of the owners, many of whom were members of prominent churches, who were entirely willing, however, to collect unduly large rents through agents and ask no questions.

Mr. Griffith in each case wrote a polite note to the owner, or his or her agent, calling attention to the act of assembly providing that any one who knowingly lets a house or a part thereof for immoral purposes shall be guilty of a misdemeanor, and on conviction sentenced to pay a fine of \$1,000 and to undergo an imprisonment not exceeding two years. He stated further that he had evidence in his possession and that he would proceed to have the law enforced unless the nuisance was abated. He also had posted on the fences and walls in the vicinity posters calling attention to the work of the league, with the significant ending—that owners, agents, tenants and neighbors would find it to their advantage "to act in harmony with the Christian league."

The letters and posters had the desired effect. One by one the objectionable tenants were ordered out, the properties renovated and let to a respectable class of Russian Jews. Not a single arrest was made and several of the unfortunate women were sent to good homes in the country at their own request.

Now all is changed. A law-abiding class has moved in, and haunts notorious in the annals of crime no longer harbor the criminal and vicious. If the league does nothing else its work in the annihilation of this social pest center will entitle it to deserved praise. It has not by any means ceased its efforts, however; it has directed them to another district, equally as bad. It is pursuing a somewhat similar course, and is succeeding in having the houses vacated. It has called in the Board of Health and has had a number of the houses condemned as nuisances. The building inspectors have also been called upon to condemn some of the houses as unsafe. This district, in the western end of the Fifth Ward, but a few squares south of Independence Square, has not only been a breeding place of crime but the center of gross election frauds. Forty and fifty voters are registered from many of the houses which could not possibly accommodate one-half that number, and the bosses who con-

trol the ward can easily overcome the wishes of the honest voters by manipulating the vote of this district.

The Christian League not only seeks to tear down the bad and eradicate the evil, it works to build up the good. Hand in hand with its effort to eliminate has gone the endeavor to rescue the unfortunate victims and lead them into a better life. It has held frequent gospel meetings, and sought by kindly aid and advice to win the confidence of the inhabitants of the proscribed district. In this they have succeeded in a measurable degree. They have not as yet been molested and have introduced a number to respectable ways of earning a livelihood.

Another important piece of work accomplished by the league were efforts made by its president and chairman of the executive committee to bring about arbitration between the Union Traction Co. and its employees in the late street railway strike. Dr. Baker and Mr. Griffith were indefatigable in proposing peace measures, suggesting bases of settlement and acting as mediators, and they contributed a very substantial share to the settlement finally agreed upon.

The Christian League has a large field of usefulness before it and, under its present wise and conservative management, will undoubtedly accomplish substantial results in these dark places which have been only too frequently regarded as hopeless. At first the league had but few supporters and was regarded askance, but, as it has gone forward with its work, quietly but persistently, it has won supporters and friends. Its policy has thus far been co-operative with, rather than criticism of, the public authorities, and Director of Public Safety Bettler has given his aid and encouragement to its every effort. He has furnished from time to time police protection to the league's workers and has shown a sincere desire to help.

SHALL IT STAND?

BY REV. JUDSON SMITH, D. D., FOREIGN SECRETARY
A. B. C. F. M.

The Prudential Committee has voted the appropriations for the work of our several missions for the current year, and official notification of the result is now on its way to the various fields. Since the constituency of the Board at home, churches and individuals, contribute the means for these appropriations, and thus have it in their power to remedy any deficiencies therein, it is of almost equal importance that they should be promptly and fully apprised of what has been done. This is the more appropriate because of what was done at the last annual meeting in Brooklyn. The Board there took specific action, instructing the committee to keep the expenditures of the present year within probable receipts and laying the responsibility for any suffering that might result therefrom upon the churches alone.

This action created no new situation and altered no facts; it simply gave clear expression to the obvious relations in the case. The missions can expend only what is appropriated by the committee. The committee is authorized to appropriate only what is contributed for the missions. What shall be contributed the churches and individual donors determine; and the responsibility for ample or scant appropriations rests with them alone.

This year the committee, after careful

consideration, decided that the total amount placed at the disposal of the missions must be at least \$50,000 less than had been appropriated in each of the three previous years. And this reduction was placed first upon the salaries of the missionaries, and secondly upon the general work of the mission, with this important exception, that the Woman's Boards pledge themselves to provide for their usual work without reduction. The salaries of the men in all the missions of the Board, except the three in Asiatic Turkey, were cut down ten per cent., the first time this has been done in the history of the Board. The grants for the general work of the missions, including the support of the native agency, of evangelistic work and of mission schools, are twenty-six per cent. less than last year, and thirty-seven per cent. less than the amount the missions reported as necessary for the support of the work.

Such a reduction of the volume of missionary work, more than one-fourth of the whole amount, is little short of a calamity, and the missions will learn of its necessity with astonishment and distress. Nothing could well be more disheartening and painful than the measures to which this action will compel them. The growth of the work and its present condition call for increased force and enlargement of the field. But instead of this they must at once discontinue tried and successful preachers and teachers. They must close chapels and schools well established and the only centers of evangelistic influence in all their regions. And they must in every way reduce the area, volume and efficiency of the missionary work. The reduction of the salaries, in itself discouraging, will in truth prove a still further reduction of the volume of the work, for it is the custom of our missionaries to deny themselves and live closely in order that out of their own resources they may maintain important parts of the work which are not otherwise provided for. With diminished salaries this will no longer be possible.

Words can scarcely describe the disastrous effects on the spirits of the missionaries and on the work itself that will come from this unprecedented demand for retrenchment. It seems to call for withdrawal and retreat, when everything in the field demands enlargement and advance. It seems to turn the face of the Board backward, whereas, for fourscore years she has marched in the van of this missionary work.

Is this necessary? Shall this reduction in salaries remain through the year? Shall all the missions suffer this threatened contraction? Will the churches consent to this? The remedy is in their hands. It can be applied without delay, and it will be effective. Let the contributions to this work be promptly taken and generously increased in every church from one end of the land to the other. The committee cannot give relief. The secretaries are powerless to help. The churches and individual donors, and they alone, can restore those salaries and revive that crippled work. The reduction has been made. Shall it stand?

Mr. Moody is glad that salvation is by grace, through faith and that not of ourselves. He has heard so much about self-made men here that he believes heaven would be weary of the boasts of those who made their own way there if such efforts could succeed.

The Home

THE KING'S SHIPS.

God hath so many ships upon the sea!
His are the merchantmen that carry treasure,
The men of war all bannered gallantly;
The little fisher-boats and barques of pleasure,
On all this sea of time there is not one
That sailed without the glorious name thereon.

The winds go up and down upon the sea,
And some they lightly clasp entreating kindly
And waft them to the port where they would be.
And other ships they buffet long and blindly;
The cloud comes down on the great sinking deep,
And on the shore the watchers stand and weep.

And God hath many wrecks within the sea.
O, it is deep! I look in fear and wonder;
The wisdom throned above is dark to me,
Yet it is sweet to think God's care is under,
And yet the sunken treasures may be drawn
Into his storehouse when the sea is gone.

So I that sail in peril on the sea
With my beloved whom yet the waves may cover,
Say, God hath more than angels' care of me,
And larger share than I in friend and lover.
And larger share than I in friend and lover.
Why weep you so, ye watchers on the land?
This deep is but the hollow of his hand!

—Carl Spencer.

In one of his inimitable essays in *Harper's Bazar* Col. T. W. Higginson claims that fiction will not always hold a supreme place in literature because "truth is greater and profounder than any fiction, however ideal or however realistic." He believes that there is a realm for the pure play of the imagination, and he would not eliminate from a child's reading the stories of Robin Hood and King Arthur. Yet, he has known school boys to turn from Oliver Optic to *The Boys of '76* or Baron Trenck's *Memoirs*, and it is more than probable that for our descendants history and biography will be written with so much skill as to be more fascinating than a romance. In this connection it is worth noting that in the best clubs of women this winter remarkable interest is shown in historical study. One in Dorchester is making a specialty of the colonial period, and has made itself practically useful in careful research to substantiate the claim that the first public school in America was organized in Dorchester. Current history, too, is an uncommonly popular field of study nowadays among both men and women.

"Come, let us live with our children." This familiar sentiment of Froebel's furnished a fitting text for several addresses in Huntington Hall, Boston, last week in the interests of a kindergarten settlement, similar in plan to the college settlements, to be opened next month at 156 Chambers Street. Among the speakers were President Tucker of Dartmouth, Edward Everett Hale and Prof. Paul Hanus of Harvard, each of whom emphasized the idea that the root of social reform lies within the home and must begin with little children. Miss Lucy Wheelock, the famous kindergarten teacher, has been active in starting this enterprise, which is the first of the kind in America, with the exception of the Gertrude House in Chicago, although kindergarten methods and ideas have been engrafted upon social settlements in several cities and are a common adjunct in church work nowadays. A group of kindergartners and normal students will reside in the house, which is named in honor of Elizabeth Peabody, and a school will be opened for the children who cannot gain admission to the public schools on account of their crowded condi-

tion. "This is the Christianest thing yet," remarked a lady as she came from the meeting. The house will depend chiefly for its support on voluntary contributions.

Do we half appreciate the value of a definite, earnest, personal invitation to become a Christian? The question is awakened by reading a little incident in a private letter just received, showing how the word of truth may lie dormant in a human soul for years and at length blossom and fructify into righteous living. About twenty years ago a pastor, when on exchange duty, noticed a boy in the Sunday school class which he taught that day whom he thought ought to be a Christian. Not satisfied, however, with a general presentation of Christ's claims in the class, the minister took pains, the following day, to walk a long distance to the boy's house, but did not find him. Nevertheless, he talked with the mother, a poor widow, and left a tender, earnest message for the son, asking him to write the stranger preacher, who left his card and address, whenever he surrendered himself to the Saviour. The man moved to another parish, and the seed sown by the wayside was nearly forgotten. After the long lapse of years a letter in an unfamiliar hand, as of a working man, was forwarded from the minister's former place of residence, telling the glad news of the man's conversion last summer and his union with the church. Probably the thought that somebody expected him to become a Christian remained in the boy's heart, followed him into manhood and influenced him to yield his life to God.

BROKEN HOMES.*

BY IAN MACLAREN.

The providence of God never presses more sorely upon the heart, or raises harder questions in the mind, than when His servant death knocks at the door of some unconscious, contented home and summons an unlikely member across the threshold. We have no quarrel with the kindly office of the dark angel, and would not desire that he should delay his coming beyond the time, since many years without strength are only sorrow and humiliation. It is better that the ripe fruit should be plucked before it begins to decay upon the tree, and the golden corn reaped before it runs to waste. Nothing can be more fitting and seemly than the departure of one whose work has been well finished, and who has reached the evening of his day. What appears utter unreason and cruelty—a mere caprice or blunder of Providence—is the removal of the head of a family in the midst of his days, or a house-mother whose deserted children follow her to the door, or a young child in the fresh promise of spring. Is not this the willful wrecking of love's long labor? For a home is a beautiful work which is slowly created; it is a perfect unity whose injury cannot be repaired. Why should two people be moved of the Divine Spirit to love, only to be separated after a few years? Why should children be given only to be taken? Why should a home be enriched with a wealth of tender associations, and in a little while the inhabitants sit lonely in its desolation, listening for a footstep that will never be heard on the stair again, wearying for a voice that is still?

* Copyrighted by John Watson, 1896.

When a person in such straits is concerned about the goodness of God, his anxious questions are not to be condemned as a sign of unbelief, but are rather to be welcomed as a fruit of faith. If one does not believe in his heart that there is any God, or at least quite despairs of knowing him, then he is not likely to vex himself about the divine character. No circumstances can either make God better or worse, any more than if he were an idea in a book. If, however, one has learned to put all his trust in God, and God has become the portion of his soul, then he cannot help being very jealous about the divine character. Any act which suggests carelessness or cruelty on the part of God is an unspeakable and irredeemable calamity. Leave God, untouched in his wisdom and love, and the pious soul can bear many afflictions, for at the worst it can hide itself in him, who is the soul's refuge and help in time of trouble. Without God—and if God be unworthy of trust there is no God—tribulation is another name for destruction. The vindication of God is the first thought of faith in face of trial, and we are never inclined to judge our Father more harshly than when standing amid the ruins of a home.

Before trying to find reasons for the divine action, it is always well to remind ourselves how little we know about anything, and how very unlikely it is that we shall know much more till we get the after look. We are the victims of the present and the imperfect, seeing only processes, not ends, understanding only a part, not the whole. We should never have imagined this fair earth had it been given us to see fire and water laboring like blind and chaotic forces at its making, and it is at least as impossible to anticipate what gracious products of human character may result from what seems, in our day, the confused and senseless agonies of life. What we are alone able to see is the carving of the stone, with the dust and broken splinters, the wrong side of the web, with its tangle of threads, the molten metal poured from crucible to crucible. Each generation lives amid the machinery which is making souls, and the individual must be patient when he fails to understand its whirling wheels and sharp-edged tools. The past, with its golden record of conspicuous successes, corrects our hasty judgments; the future, with its incalculable possibilities, bids us hope. When the day is over and the work is done, it will be soon enough to judge the government of the Eternal.

Meanwhile, one must be very unobservant of life and very unintelligent about its meaning if he cannot see some spiritual ends and some kindly alleviations even in these sudden and crushing blows that shatter happy homes. It does certainly seem wanton to call away a father who is not only the bread-winner but also the counselor of a family at the very time when his example and influence will mostly tell, or a mother while her children are still young and chiefly need her sympathy, her care, her love. The loss is so irreparable that we do not reckon the compensations. Is there any relationship so fond on the one side, so chivalrous on the other, as that between a widowed mother and her loyal sons? Can there be found any more thoughtful, more protecting, more tender-hearted than a man who has to be both father and mother to

his children? If marriage be the normal state for the vast majority of men and women, its sad eclipse has often called into exercise the most gentle and winsome virtues, has afforded the opportunity for the most affectionate and thoughtful services.

When one comes to the loss of young children—a sad perplexity—let it not be forgotten that they were given. If, in the hour of bitterest grief, it were asked of a bereaved mother whether she would prefer never to have possessed in order that she might never have lost, her heart would be very indignant. No little child has ever come from God and stayed a brief while in some human home—to return again to the Father—without making glad that home and leaving behind some trace of heaven. A family had counted themselves poorer without those quaint sayings, those cunning caresses, that soft touch, that sudden smile. This short visit was not an incident, it was a benediction. The child departs, the remembrances, the influence, the associations remain. If one should allow us to have Sarto's Annunciation for a month we should thank him; when he resumed it for his home he would not take everything, for its loveliness of maid and angel is now ours for ever. And if God recalls the child he lent, then let us thank him for the loan and consider that what made that child the messenger of God—its purity, modesty, trustfulness, gladness—has passed into our soul.

Is it not the case also in many instances that death has been a merciful escape for children grievously smitten in body or mind? No child calls forth so much tender solicitude, none is so fondly loved, as one afflicted; none is held more firmly, for none are more prayers offered. If it lay in the will of the parents they would never consent to its removal, so wonderfully do helplessness and suffering appeal to the heart. With a just parent there is only one ground of partiality—weakness; only one child that has more than its share of love—the invalid. Yet is it not an unconscious and pardonable selfishness of love that would wish for that child a prolonged hospital life? Is it not a merciful release when the prisoner escapes from the bondage of this body and enters on the fullness of life, where there is no more pain?

There are worse evils than pain of body from which death gives immunity, and no one can look at the innocent face of a little child that has fallen on sleep without thanking God for victory before the battle. One at least of God's children has been spared the risk of temptation, the bitterness of defeat, the sore struggle after perfection. What an uncertainty is the life before an infant in its mother's arms. What sin and shame may be its experience ere all be over. Has no father ever declared, with a heart broken by some Absalom, "Would that he had died in his childhood?" Is it not good that some of our race should have but one chapter in their short lives here, and is it to be desired that all should have page upon page that none but God must see, that nothing but Christ's blood can cleanse?

Death must always be a dreaded visitor to any house, and it is hard to forgive his robberies, but he leaves behind many peaceable fruits. For instance, a certain seriousness of thought and feeling that are not easily learned. People who are strong and busy and successful and glad, who have never been chastened in their hearts, are

apt to take shallow and trifling views of life. They do not see clearly because of the glare of sunshine in the room, so that they might pass a crucifixion without notice. Life is but a pleasant play—a pastoral, with song and dancing. By and by one blind after another is drawn down till the light grows gray and somber and the Christ upon his cross looks out from the shadow. The depths of life are opened with their solemnities, their realities, their tragedies. The character loses its light grace, its gay delight in the comedy of existence, but it gains instead an understanding of the inwardness of things and the responsibilities of the soul.

Family bereavement also works a singular and beautiful gentleness that can be detected almost without fail in the expression of the eye, in the tone of the voice. Some of the best wine is harsh and unpalatable till it goes a long sea voyage. After it has been tossed on the high seas and gone round the cape it becomes mellow and soft. There are strong natures which were once intolerable, they were so self-confident, so masterful, so inhuman. But death visited their house, and they came forth from his school other men, and now the strength is touched with sympathy and humility. Such men become the saviours of the world with Christ, for it is doubtful whether any man has ever helped his fellows in the high affairs of life who has not tasted sorrow.

And death is a very successful teacher of that faith we all long to possess—the conviction of the unseen. We may play with the arguments against another life when our affections are neutral, and may even pretend that the case is not proven. Let one of our flesh and blood bid us good-by and pass within the veil, and reason surrenders the place to love. A young child with Christ does more to illuminate the other world than all the books that ever have been written, and it has often come to pass that, at the touch of this unseen hand, hard and skeptical men have arisen and set their faces towards God, for the hope of seeing again a golden head on which the sun was ever shining.

A SUGGESTIVE MISSIONARY RECEPTION.

BY NATHALIE LORD.

Now that the season for receptions in our various homes is upon us, why not make them serve a double purpose—that of increasing our interest in missionary work at home and abroad and of promoting social and friendly relations between the members of our own churches. One such reception was given early in the fall in a suburban town. The house of meeting was a small one, almost too small it seemed to entertain such a gathering, but the hearts of its inmates were warm with love for missions, and with a boldness and courage born of the Pine Tree State they planned for a home missionary reception. The day chosen followed hard upon the election of the new president in the auxiliary to the Woman's Home Missionary Association, and each member of the auxiliary received a personal invitation to meet her, together with the assistant treasurer.

The day was bright and sunny and many friends testified by their presence to their interest in missionary work. All the pictures bearing upon the subject that could

be collected were judiciously distributed in different parts of the rooms—a sod house in Nebraska, a home missionary horse from South Dakota, Utah schoolhouses, groups of Indians as they looked on entering Hampton and Carlisle and pictures of the same a few months later, photographs of individual workers, whose names only had been hitherto familiar, all served to turn the conversation into a missionary channel. The picture of the little girls in "our home missionary family" had a prominent place on the music rack of the piano. There was also a letter from the missionary's wife in reply to one from the secretary of the auxiliary, asking what garments and other articles the ladies could send them. This proved of interest and many valuable gifts were brought in for the box when it was packed some weeks later.

The invited guest from the rooms had brought with her some very interesting pictures of the opening up of the Cherokee Strip. As she talked with one and another she handled a genuine pipe of peace and showed us how it was used by the Indians, or exhibited "a native chief and his squaw," which the girls of the Santee school had dressed. Each one present was so desirous of hearing directly from headquarters that after light refreshments had been served by some of the young ladies of the church the assistant treasurer of the Woman's Home Missionary Association talked for half an hour. Whether she explained the work of that association through the five national societies for home work, illustrating her words by a map on the wall, or told touching incidents of home missionary life, her words were listened to intently and as the company separated later they felt that the afternoon had been one of pleasure and profit.

"It is the only kind of a reception worth attending," one enthusiastic lady was heard to say, "I mean to have one myself." It was indeed a delightful occasion and quickened our hearts in love for our home missionary workers. Now some of us are planning for an afternoon in the interest of foreign missions.

THREE BABY LIONS.

BY ERNEST L. THURSTON.

Three babies, three fat, reddish brown balls, speckled here and there with darker spots, rule the Washington Zoo just now, and about them all the machinery of the park seems to revolve. The keepers stop to watch and pet them, and as for the visitors they spend more time before the home of the babies than before all other cages combined. Yet these youngsters are plain to look upon. When they came into the world they were about the size of half-grown cats, but already they have outgrown the largest cat to be found and are showing a decided intention of attaining to the stature of their parents, who are as handsome a pair of African lions as one is likely to see. The little lions' ten days of blindness have long since passed, and they are now striving to learn everything that lionets should know.

Except for their coloring and marking one might almost take them now for Newfoundland puppies. Though so fat that their skins almost burst, their tiny limbs are still weak and they roll about and crawl in preference to walking. When they do muster courage to try a few regu-

lar steps, they give a laughable example of extreme bow-leggedness. Their lungs, however, are neither weak nor lacking in capacity, and the little creatures are continually heard arguing matters among themselves. When they were only a few days old an unfeeling visitor likened their melodious tones to those of a very small child in tears, or a young puppy with its head in a bag and sand in its mouth. Later, when their tones had gained yet more in richness and depth, he could liken them only to the sound of a man shoveling oyster shells into a cart.

Rose, the great lioness, is a fond mother, jealous and suspicious of all members of the human race. She does not encourage the visits of a keeper, and as for the people who throng before the cage, if they become too noisy she promptly catches up her cubs by the nape of the neck like a cat and deposits them, one by one, in the dark, walled-in room that has been built along one end of her large cage, where the youngsters are entirely hid from curious eyes. The babies thus summarily disposed of, Mrs. Lion returns and lies down in the center of her cage and gazes with half-shut eyes at the crowds whom she has thus purposely disappointed. But let the crowd thin out, or become entirely quiet, and soon she will begin to purr like a giant cat, and in a moment out pop three little heads, and three awkward figures sprawl out onto the floor and clamber onto her forepaws, where she alternately sings them to sleep and licks them all over with her great tongue.

Young as they are she has already begun to teach them how to conduct themselves in order that they may grow up as young lions should, and the little creatures have learned to watch her every motion and to copy it as best they can. She encourages their wrestling and playing with each other in order that they may develop their muscles, and only interferes when play gives way to anger. Then a sharp, sudden blow from her forepaw scatters them in various directions. The blow seems a rough one at first, until one sees that her long, sharp nails are completely hidden.

When not having friendly squabbles among themselves she lets them pommel her head and claw and bite at it, and even stirs them and cuffs them to arouse the proper spirit. It is curious to see how she controls the cubs by that paw. She cuffs them to stir them up, she cuffs them to stop their snarling at each other, she cuffs them to prevent rough play, and they always understand just what is expected of them and obey instantly.

Rose trains her children largely by example. If she gets up and stretches herself, the babies watch her closely and then get up on their own shaky legs and try to do likewise. If she strikes her paw at a fly that alights on her face, each little cub dabs his tiny paw at an imaginary fly on his own face. If she curls up for a nap, they curl up in the same position, and if she starts to sharpen her claws on the side of the cage nothing will do but for them to attempt to sharpen their own claws that have not, as yet, really appeared.

The most important lessons, however, are given at feeding time. While Rose is making her meal off a great chunk of meat and bone the babies are shut up, but as soon as she has satisfied her fast they are let out, and then the fun begins. The cubs

are called to the chunk of meat and are taught by her example to lick it and even to chew it. After a few minutes of this she orders them off and begins to show them the next step. Going to the end of her cage, she turns and begins to creep on the meat as if it were something alive until, when near at hand, she pounces upon it with a growl. Again and again she does this, while the little lions gaze at her with staring eyes. Then the cubs take their turn and creep up on the chunk that is as big as they are and make weak attempts to leap upon it and utter diminutive growls, while the fond mother stands over them, caressing them with her tongue, and showing most openly her pride in them.

Beyond this step, and that of clasping the paws properly over the meat, the lessons have not gone, but for their age the youngsters are certainly advanced, and seem determined to do honor to their mother and to their father, Frank, who occupies a neighboring cage. Father Lion, even more than Rose, objected so strongly to the visits of the keepers that he was banished to the next division, where he struts pompously about and roars out, many times a day, his pride in the triplets.

ABOUT PEOPLE.

Hall Caine has an ideal home in Peel on the Isle of Man in the midst of his family—his aged parents, the pretty young wife and two bonny sons—and his life here is characterized by its noble simplicity and high thinking, in spite of the many temptations to worldliness which naturally beset a man who has achieved his success and personal popularity.

One of the most successful statues of the good Emperor Frederick of Germany in existence recalls an incident that occurred in connection with the opening of a new ward in the great institution for crippled children at Dusseldorf. One of the little sufferers had been attracted by the insignia of the orders that glittered on the emperor's breast. Noticing this, the kind-hearted ruler took the little cripple tenderly up in his arms that he might see and handle the orders. It is this little scene that has been reproduced so happily by the sculptor.

While the queen of Portugal is the first woman of royal birth to obtain a physician's diploma, two other women of sovereign rank are devoted to the work of relieving the sick and suffering. Both Queen Olga of Greece and the Empress Frederick of Germany have founded and continue to maintain and personally supervise various hospitals and charitable institutions. The great Evangelisinos Hospital in Athens, which she created, is managed by the Grecian queen in person, and not a day passes that she does not spend at least a couple of hours among the sick. The German empress devotes special attention to the hospitals for sick children in memory of her husband.

As an example of literary indefatigableness, as well as for energy and persistency in accomplishing tremendous tasks at an advanced age, Barthélemy Saint-Hilaire, who died recently in Paris, has few equals. His greatest work, the translation of Aristotle into French, cost him from 80,000 to 90,000 hours of labor during a period extending from 1832 to 1892. He was thus sixty years on this task and was eighty-seven years old when it was completed. Yet this was not the only extraordinary feat of this wonderful old man, as he spent twenty-two years on a rhymed metrical translation of the *Iliad*, while his *Life of Cousin* is a work of nearly 700 pages. When these three large volumes were issued last spring their author was nearly ninety years old.

Closet and Altar

Prayer, which we deem so easy, is, when it is real prayer, the passion of an effort, the wrestling of a life.

The knowledge of the historical Christ is the soil out of which the revelation of the mystery of the divine indwelling grows. When in the Christ of history the Christ of the inner life is discovered, when the one already found in the heart is found in the Word, when men have learned to call him by the name of Christ, when they have come into conscious relation and personal acquaintanceship with him, he is more to them than he ever was before.—James M. Campbell.

Do not allow public worship to degenerate into a mere saying of your private prayers in church. Set yourselves against this selfish and narrowing tendency. Think of the many others who are around you at public worship, of their sins, trials, wants, wishes, merces, trying to throw yourself into their case. Too many Christians go to church with this idea working in their minds, "I go to ask for what I myself want and to give thanks for what I myself have received, and I do not busy myself with other people." Then you might as well stay at home. The closet is the place for pouring out the heart to God and laying down the secret burdens at the throne of grace. The church is the place for the intercommunion of saints with one another and of all with God.—E. M. Goulburn.

Lord, what a change within us one short hour
Spent in thy presence will avail to make—
What heavy burdens from our bosoms take,
What parched ground refresh as with a shower!

We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;

We kneel, how weak! We rise, how full of power!

Why, therefore, should we do ourselves this wrong,

Or others, that we are not always strong,
That we are ever overborne with care,

That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee?

—Trench.

Almighty God, what is our life? It is thy gift; it is thy mystery. Out of it thou wilt bring thine own purposes, sacred and good and complete. Bring us to a clear understanding of thy purpose in our existence. Show us that we are meant to be accepted in the Beloved; that our completeness is in Christ, and in him alone. The Lord come to us day by day, like a new glory, yet a familiar morning, surprising us always, yet always touching some sacred memory of love; thus shall we grow in grace and knowledge and pureness and manhood and our whole life shall lie towards heaven. May thy word dwell in us richly—an answer to every temptation, a shield, a buckler and a sword in the day of war. O that we might live in God as revealed to us by Jesus Christ his son! The Lord hear the prayers we cannot speak, the uprisings and motionings of our dumb hearts; multiply our few words into a great intercession, and let all our desires be expressed for us by our Priest in heaven. Amen.

Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

9. NUMERICAL.

Half as wide as the room, how it lighted the gloom!
How the breath of the forest was mixed with its
fume
When you gave it a poke, and the sweet birch and
oak,
And the balsam 1-2-3, startled and woke
With a snap and a roar, as in hot 2-3-4,
While the shadows raced over the ceiling and floor.
Now we heard the winds brawl, as we curled next
the wall,
In the coziest 5-6-7-8-9 of all,
Where old Towser lay blinking, and pussy sat
prinking,
With the rest of the folks eating apples and think-
ing.
Ah, how many a heart into rapture would start,
Could 2-3-4-5-6-7-8-9 that lost art
Which our forefathers knew—how the home com-
fort true
Round the 1-2-3-4-5-6-7-8-9 grew!
But our wise men today have a far better way,
And "sic gloria transit" is all we can say.

M. C. S.

10. RIDDLE.

(This riddle, whose authorship is unknown, is printed in Tangles by request of a reader.)
There is a strange and wonderful prophet
whose generation was before the creation of
Adam. He is not the Wandering Jew, nor the
son of Noah, nor the old Levite, nor John
the Baptist, for he was before them all. The
Scriptures make mention of him, particularly
in Mark, Luke and John, so we may believe
he was no impostor. His beard is such as no
man ever wore. He goes barefooted like a
gray friar, wears no hat winter or summer,
but often appears with a crown on his head.
His coat is neither lint nor woven silk, hair
nor linen. He is a teetotaler. He prefers a
humble dwelling to a palace. He is very
watchful, sleeps not in a bed, but sits in a
singular chair with his clothes on. He was
with Noah in the ark, and was at the crucifix-
ion. All the world heard him at one time.
He once preached a short sermon which con-
vinced a man of his sins. Though he never
rode on horseback, he is sometimes equipped
as horsemen are. He is an advocate of early
rising, though he never retires to bed. His
prophecies are so true that the moment you
hear his voice you may know what is approach-
ing. Now who is this wonderful prophet?

11. LINKADE.

(Example: Pillow, pill—low.)

"Who gave to thee thy PRIMAL TWO,
O lovely rose?" a songbird said;
"My coat is of a sober hue,
No brilliant ONE adorns my head."

"God TOTAL me," replied the rose,
"Gave thee thy voice so sweet and clear;
Each bird and flower his goodness shows;
I please the eye, thou charm'st the ear."

R. E. C.

12. CHARACTERISTIC INITIALS.

(The following epithets describe famous
men, while using the initials of their names.)

1. Terrible Cynic. 2. Big Traveler. 3.
Noted Belligerent. 4. Wrote Masterly Tales.
5. Mediæval Artist. 6. Truly Judicious. 7.
Honored Scientist. 8. Daring Fighter. 9.
Clever Discoverer. 10. Learned Writer.

E. P. TAPLEY.

ANSWERS TO TANGLES PUBLISHED JAN. 9.

7. Bar-bed.
8. 1. Green(e). 2. Brown. 3. Vermillion
4. White. 5. Elk. 6. Rooks. 7. Bullock. 8.
Pike. 9. Eagle. 10. Hart. 11. Jay. 12.
Black Hawk. 13. Wolf(e). 14. Antelope. 15.
Martin. 16. Beaver. 17. Buck. 18. Cock(e).

19. Bee. 20. Lamb. 21. Buffalo. 22. Beaver
Head. 23. Otter Tail. 24. Crow Wing. 25.
Boulder. 26. Jaspar. 27. Jewel(l). 28.
Blue Earth. 29. Big Stone. 30. Iron. 31.
Carbon. 32. Limestone. 33. Baldwin. 34.
Coffee. 35. Garland. 36. Orange. 37. Pos(e)y.
38. Cedar. 39. Osage. 40. Rice. 41. Cotton-
wood. 42. Sunflower. 43. Hickory. 44.
Cherry. 45. Catawba. 46. Live Oak. 47.
Bib(b). 48. Cross. 49. Bureau. 50. Will.
51. Stor(e)y. 52. Page. 53. Graves. 54.
Laurel. 55. Lac-Qui-Parle. 56. Yellow Med-
icine. 57. Deer Lodge. 58. Silver Bow. 59.
Ulster. 60. Crook. 61. Curry. 62. Cannon.
63. Fall. 64. Hood. 65. Bowie. 66. Calumet.
67. Kings. 68. Queens. 69. Dukes. 70. Pope.
71. Aurora. 72. Nez Percés. 73. Yell. 74.
Queen Anne. 75. Holmes. 76. Gentry. 77.
Alexander. 78. Columbus. 79. Sam(p)son.
80. Dauphin. 81. Ogle. 82. Victoria. 83.
Sherman. 84. Deaf Smith. 85. Dickens. 86.
Hidalgo. 87. Titus. 88. Saint Tammany.

Among the readers who untangled the
"Business Tangle" (No. 5) were: B., Mel-
bourne, Fla.; Frank Bruce, Dayton, O.;
H. Hubbard, Sherbrooke, Que.; Charles T.
Barry, Roxbury, Mass.; F. A. Hubbard,
Greenwich, Ct.

A lawyer's solution gives the widow one-
third of the net total estate (\$8,800), and di-
vides the remainder among seven children.
The share of one son goes to the widow, mak-
ing her total \$3,771.41, and each of the six
other children receives \$838.09. The over-
sight in this solution is the fact that the share
canceled or paid by the \$1,300 note is not
counted as part of the total amount realized.

Another solution, in which the process is
not quite clear, gives the widow \$3,980.95
cash, with notes from the second and third
sons for \$154.44 and \$696.83 respectively; the
first son, \$303.17 and the second son's note for
\$44.03; the second son, nothing; the third
son, the second son's note for \$44.03; and each
daughter, \$803.17 cash and the second son's
note for \$44.03.

Mr. Barry's solution is a very complete an-
alysis, agreeing with the answer already pub-
lished.

The two royal ladies of Portugal, Queen
Marie Amélie and her mother-in-law, Queen
Pia, are striking contrasts in the matter of
economy. While the queen dowager is the
most lavish of all the customers of Worth,
Doucet, Felix and Viot at Paris, the queen
regnant prides herself on making her own
bonnets, although, unlike Pia, who is forever
in debt, Marie Amélie is very rich in her own
right. She can therefore afford to be inde-
pendent, and has won much popularity by
declining on several occasions to receive a
cent of the large annuity allotted to her by
the government while the country is suffer-
ing from financial burdens.

MY BED IS A BOAT.

My bed is like a little boat;
Nurse helps me in when I embark,
She girds me in my sailor's coat,
And starts me in the dark.
At night I go on board, and say
Good-night to all my friends on shore,
I shut my eyes and sail away,
And see and hear no more.
And sometimes things to bed I take,
As prudent sailors have to do,
Perhaps a slice of wedding cake,
Perhaps a toy or two.
All night across the dark we steer,
But when the day returns at last,
Safe in my room, beside the pier,
I find my vessel fast.

—Robert Louis Stevenson.

O woman! You are entering and so nobly
filling the many new fields now open to you,
do not ignore one humble path that has ever
invited you. It will lead you into the pres-
ence of grief and self-sacrifice, close to the
beating, burdened heart of humanity; it will
bring you face to face with the crying need of
this present age, need of the gracious ministry
of consecrated human sympathy. The world
has toilers; it needs comforters. The world
has strength; it needs inspiration. "Blessed
is the woman who exalts." Blessed, thrice
"blessed is the woman who consoles."—In-
terior.

Cleveland's Baking Powder,

manufactured originally by the Cleveland
Brothers, Albany, N. Y., now by the Cleve-
land Baking Powder Co., New York.

has been used by American house-
wives for twenty-five years, and
those who have used it longest
praise it most.

It is perfectly pure and whole-
some.

Its composition is stated on
every can.

It is always uniform and reliable.
It does the most work and the
best work.

It is the strongest of all pure
cream of tartar powders, as shown
by the U. S. and Canadian Govt.
Reports.

All the leading teachers of cook-
ery and writers on domestic science
use and recommend it.

No flour is "just as good as" "Duluth Imperial" Flour

except in the minds of dealers who want to
palm off poor brands for bigger profit. If you
really want DULUTH IMPERIAL, see that you
get it. 20 loaves more in every barrel.

If your grocer doesn't keep it, and won't supply you, don't get another flour—
get another grocer; or send us a postal, and we'll tell you where to get it

DULUTH IMPERIAL MILL CO., Duluth, Minn.

The Conversation Corner.

TWICE now our Despot Foreman has left out this boy's letter—although he met me in the corridor and gravely assured me that he had made a New Year's resolution to do better for 1896! But the letter is going in this week, and at the head of the column:

SOUTH BILLERICA, MASS.

Dear Mr. Martin: I thought I would like to be a Cornerer some time and I thought I would write a letter to you. I found out the fifth puzzle today. I would like the picture of your room and I will send a stamp. I had a nice time at Christmas at home. Wilson G. is my brother; he wrote to you once and told you he lived on a farm near the Brothers' Rocks. I have two other brothers. My father found a silver coin as large as a half-dollar, with 1791 on it, one day when they were plowing. The Indians used to be here a good while ago. I am seven years old and my name is
OLIVER G.

Of course he got his certificate. Glad to have all those brothers in the Corner, including the Rocks!

MORE ABOUT D. F.

A lady in a Western State writes:

... You may perhaps remember sending me about a year ago some Japanese stamps and suggesting that the Despot might possibly be my cousin, especially if my father or grandfather came from Maine! I am very sorry indeed not to be able to claim relationship to D. F., for he seems to be an important personage and it is a human weakness to be glad to claim kinship with persons of note. But my father was a Green Mountain boy and his father a "wooden nutmeg." However, in the midst of these desolate ruins of supposed relationship, one comfort can be found. D. F., as well as I, is *Cornerly* related to many people who have been "heard from" lately, including Pomiuk, the Japanese Orphan, the Turkish Twins and Sarah Noah, and not excluding Kitty Clover.
EMILY W.

Another lady from the interior of Massachusetts writes on the same subject:

Please tell me what is D. F.'s name? I ought to remember but am so "forgetty"! I used to see him when Mr. Todd was doing printing for me, and have somewhere his name in his own writing. Can any Cornerer tell me, too, the first line of a poem which tells of a little girl whose mother had occasion to punish her and who called up the chimney to Santa Claus to "come down and make my mother 'haves herself'?" or where the poem can be found?

And here is still another kindly remembrance:

WORCESTER, MASS.

Dear Mr. Martin: My turtle lived over last winter, but I was zealous in my care of him and the first warm day of spring I put him out of doors, and, not thinking to take him in at night, I found him frozen stiff in the morning, owing to a sudden change in the weather. As he did not prove to be of the snapping kind, I did not send him to D. F. I like to have the Cornerers ask questions and I always try to find the answers. I would like to ask one. I was very much interested in listening to a talk on habits and instincts of birds given by a professor in Clark University. We know that migratory birds like to cross over the land, then why do they, in their flight from Southern Europe into Africa, cross the Mediterranean Sea? Can any of the Cornerers tell why?
Yours truly, ROBERT P.

If they can, let them tell.

ABOUT THE "YOUTHFUL CORNERER."

NEW JERSEY.

Dear Mr. Martin: I think it would be a pleasure to many of your readers to know something of the "Youthful Cornerer," whose article appeared in *The Congregationalist* of Dec. 19. Is she a *bona fide* tenement house child? What is her age? And by what training has she learned to write so delightfully?
Yours truly, QUERIST.

Can any one answer this lady's query?

MASSACHUSETTS.

Dear Mr. Martin: I felt real sorry for that boarding house girl, for she does not have as

good a home as I do in the country and can't ride a bicycle. But she knows how to write a good letter, and I felt real glad she could go to your house. When I saw your picture I knew I had seen you in Boston. I saw you once with a lot of boys. I rode into your town once last summer, but it grew dark before we reached your house, so we stopped at the big farmhouse where they keep boarders, the first house on the right hand after you pass the turn of the road. I send a piece of ore for the Corner Cabinet. It came from the Davis Mine, Charlemont, where I spent my vacation last summer, on the road to the Hoosac Tunnel. They grind the ore up into sulphur and vitriol.
MAY B.

This Cornerer, maybe, was near my home when she stopped. Why did not she and her companions persevere? I would certainly have cared for them as well as D. F. did for Charles S., the broken down bicyclist, on the South Shore last summer.

ABOUT POMIUK.

SHUTESBURY, MASS.

Dear Mr. Martin: Lucy and I inclose— for Pomiuk. Am glad he has got where he will be treated kindly. We are much interested in hearing about him. We were glad to see the picture of your library, but we wish you instead of the books had been reflected in the mirror! We are glad they are giving you more room for the Corner. NATHAN H.

RHODE ISLAND.

Dear Mr. Martin: We have all been very much interested in Pomiuk. When we first read of him, Nov. 28, we took up a family subscription of —, which should have been sent to you before.
JOHN T.

NEW HAMPSHIRE.

Mr. Martin; Dear Sir: I was very much interested in the story of the Eskimo boy, Pomiuk, in the Conversation Corner, and my little boy has also become much interested in him. Yesterday was his seventh birthday, and as he would like to do something for a boy less favored than himself he sends — to be spent for him.
A FRIEND.

NORTHFIELD, MASS.

Dear Mr. Martin: I read the Corner every Sunday. I am very happy to send this for Pomiuk. I hope Pomiuk will receive all the help he needs, for I am interested in Pomiuk. I hope he will visit the United States again. From your little friend, GLADYS M.

If Senator Lodge should persuade Uncle Sam to buy of Denmark the Greenland coast Pomiuk might, if he gets well, run over to that State!

GLOBE VILLAGE, MASS.

Dear Mr. Martin: I am very glad to see the picture of Pomiuk. Please write some more about him. I wish the Corner children could buy some pictures of Pomiuk and send him the money for them. Do you think I could have some? I am nine years old. I have a kitty. Her name is Kitty. ELIZABETH H.

A very appropriate name, I should say! Yes, you and all the children can have pictures. They are printed, with a verse from his Eskimo hymn, on the receipts which tell how much you pay. So that any one who gives for him, whether little or much, will get a picture. I have just heard that Dr. Grenfell of the Deep Sea Mission, who found and cared for the poor boy, is to spend next week in the vicinity of Boston. If you have the opportunity, be sure and hear him and see his fine views of Pomiuk's land. Other gifts credited later.

Mr. Martin

CORNER SCRAP-BOOK.

What Will Happen in 1896? This question is subdivided into others below, and boys and girls who read this column can answer them during the year as they watch the papers, perhaps preserving notes of remarkable events in their diaries or scrap-books:

Will there be a great European war?
Will the Turkish Government be swept off the face of the earth?
Will Spain lose her Cuban possessions?

Will Japan become a rival of the United States as a manufacturing nation?

Will this country establish a Pacific cable? Will it secure any island station in the Caribbean Sea?

Will electricity take the place of steam on main railway lines?

Will horseless carriages come into use?

Will the bicycle sustain its popularity?

Who will be elected President of the United States?

1896 Will Be a Long Year—one day longer than 1895 or any year in the future until 1904. There will be a Feb. 29 this year for our diaries, for our work and—as it falls on Saturday—for a holiday. By the readjustment of the Julian calendar established by Pope Gregory XIII. in 1582, century years, although divisible by four, are not leap years. (But let children who expect to live in three centuries—I think there have been such instances—make note that the year 2000, being divisible by 400, will be a bissextile year.)

It will be remembered that England did not adopt the Gregorian calendar until 1752, for the reason that the Pope was a zealous persecutor of Protestants. That occasioned the necessity of adding eleven days to all previous dates, to make "Old Style" and "New Style" agree. One curious mistake was continued for many years in adding eleven days to the date of the Landing of the Pilgrims, obtaining Dec. 22, until some bright mind discerned that for a date so far back as 1620 only ten days should be added, making Dec. 21 the true anniversary. The New York descendants of the Pilgrims still observe the later day. Russia still uses the Julian calendar.

Two Full Moons in One Month. The newspapers have had considerable to say about the fact that there were two full moons in December, one on Dec. 2, the other on Dec. 31. It was even stated that the phenomenon had not occurred before for many centuries, perhaps not since the Christian era! On application to Miss Bardwell, the teacher of astronomy in Mount Holyoke College, she kindly sends to the *Scrap-Book* a tabular list of seven instances of the same phenomenon within fifteen years, as also a similar recurrence of other phases of the moon—two new moons, two first quarters, etc. She says that there will be two last quarter moons in August, 1896, two new quarter moons in May, 1897, two first quarter moons in November, 1897, and two full moons in August, 1898. It is good to have the wise man's word confirmed, that "there is nothing new under the sun"—not even two new moons! She adds:

I am happy to assure you that there is not the slightest evidence of lunacy on the part of the fair orb. The last previous double full moon was in March, 1893, and it is one of the cases where the same phenomenon occurred in the preceding January. There were three double moons in that year, which happens when the first one occurs in January.

The Metonic Cycle. The same writer explains the Metonic Cycle—discovered about 433 B. C., by Meton—approximately equal to nineteen years. At the end of that time the new and full moon recur on the same days of the year, and within about two hours of the same time of the day. "The calendar of the phases of the moon, for instance, for 1889 is the same as for 1870 and 1908, except that intervening leap years may change the dates by one day." (Reference to Young's General Astronomy.)

What the Children Say in Physiology. A little girl in Vermont said, "The cerebrum is situated in the northern part of the head."

A boy, being asked to describe the skin, said, "The skin is very important—it is much missed when it is gone."

The olfactory nerves were described by a pupil as "in all parts of the body, but especially in the ends of the fingers."

L. M. M.

The Sunday School

LESSON FOR FEB. 9.

Luke 6: 41-49.

THE SERMON ON THE MOUNT.

BY REV. A. E. DUNNING, D.D.

Our lesson presents specimen sayings of the discourse which has been fitly called "the great charter of Christ." To understand them we must understand the occasion, the place and the character of the entire sermon.

This discourse is placed by Luke just after the appointment by Jesus of twelve apostles from the company of his disciples. This is the first step in the organization of the church of Christ, and it is natural to expect at that epoch in its history a statement of its great principles. To the west of Capernaum, where Jesus was living, the land rises into a broken country of treeless hills. Most conspicuous among them are twin peaks, standing out abruptly, forming toward the East almost a precipice. At their feet the moorland is comparatively level. A village once stood there called Hattin, which gave to the double hill its name, Horns of Hattin. Farther to the north are lonely mountains where Jesus would naturally retire for prayer, where, probably, he spent the night before choosing the apostles. The Crusaders were impressed by the striking situation of the Horns of Hattin, and located the place as the scene of the Sermon on the Mount. The summits are sixty feet above the level place where Luke says Jesus stood while he spoke to the multitude. One might select a dozen places within the radius of a mile as suitable as this for the gathering of a multitude.

"These sayings of mine," as Jesus called this discourse, are the substance of the principles of righteousness as taught in the Old Testament. But they are expressed with a terseness, force and spiritual meaning which fitly make them the basis of a new dispensation. They disclose ideal human character reflecting the image of God and drawing those who aspire to this character and have begun to possess it into an ideal community consciously united to God. They are not, strictly speaking, the gospel, but they are the preparation for the gospel and describe its fruits. Taking the selected passages now before us, we find described:

1. Self-culture for righteousness [vs. 41, 42]. One element of the power of Christ's words was that they presented ideas clothed in illustrations taken from the life of the common people which he shared. In the carpenters' shops at Nazareth one may see young men fashioning furniture for the house and utensils for the farm, the splinters flying from their tools as, just like Americans, they discuss the faults and weaknesses of one another and of their neighbors. In such a place, no doubt, Jesus saw in his trade the illustration he used when he would teach men that the first step in lifting the moral standard of a community is for each one to discern and remove his own faults. No one is fit to judge others till he has thoroughly done this.

The operation of removing a splinter from the eye of another is a delicate one. How can one expect to do this successfully while a big piece of wood is in his own eye? The application to religious life is simple. Those who hunt for heresies of belief or sins of conduct must have fair judgment, clear vision, and also the unselfish purpose to remove moral evils from their brethren. Is it uncommon to find men of censorious spirit, whose ignorance of their own condition and of the reasons for their blaming their brethren is as conspicuous as a piece of wood in their eyes would be? Are there not many such who make it their business to take out splinters, who care more for the splinter than for the man, who are more eager to convict a brother of sin in the eyes of others than to set him free from it? When we think of Christian ministers within the same denomination

warning people against one another, of reformers seeking the same end and denouncing one another, while the world laughs at their magnifying one another's faults while oblivious to their own folly, we can appreciate the humor of Jesus picturing men with beams in their eyes trying to pick splinters out of the eyes of their unwilling neighbors.

2. The fruits of self-culture [vs. 43-45]. We may know whether or not the beam has been taken from our own eyes by the results of our living. The man who finds a heresy in his brother's belief and antagonizes him, and makes him stronger in his heresy through his self-defense, has not plucked out the splinter. You may know such a man by his fruits. He makes his brother worse. Or, if by intemperate zeal he wins him to his own view, he makes him tenfold more a child of hell than himself. Men who hunt other men's sins with more satisfaction than they would find in lifting their brothers to more generous love and larger hope for others show their lives by their fruits. A man's tone, even in quoting Scripture, may interpret himself more clearly than his words interpret the saying. "Out of the abundance of the heart the mouth speaketh." One needs to be a clear discerner of others' characters to call them hypocrites. Jesus used that word, but his disciples never. The loving heart may be strong in its condemnation of evil, but it is always generous in its attitude toward men.

3. The testing of self-culture [vs. 46-49]. Only creeds lived are really believed. Only prayers translated into action are really offered to God. "A new commandment I give unto you, that ye love one another, even as I have loved you, that ye love one another." "Why call ye me, Lord, Lord, and do not the things which I say?" But self-deception is easy. The real condition is revealed only by a sure test.

Along the hillsides on which Nazareth stands are torrent beds and almost in their paths are houses. A building founded on the surface only would soon be carried down with the stream suddenly swollen by a storm. Doubtless houses have been so swept away. But those which stand on the hillsides have been firmly planted on the limestone rock beneath the soil. When the flood arose, the storm beat upon those houses and could not shake them. Those who hear Christ's sayings and do them are fixed on the rock.

The test question to be applied to every one at the last is, How has he built? Years of untold life often pass by till old age comes and finds a man secure and undisturbed. The test comes, and too often the structure of a whole lifetime crumbles in an hour. But there are others, perhaps trembling and afraid, to whom the final test reveals the firmness with which they are built on the rock. Mistaken they have often been; sinful they are. But, repentant, they ever seek forgiveness through Christ. They yearn to help men to know him. An instructive illustration is before me as I write. It is in two letters from two Congregational ministers. One of them criticises an article written by the other. The spirit of his criticism is indicated by these sentences: "The main part of Dr. —'s article in this week's *Congregationalist* is a falsehood." "Every period is a lie." "Great swelling words of vanity [2 Pet. 2:18]." The spirit of the minister criticised is made plain by these sentences from his reply: "It is impossible to avoid misunderstandings. Would that I could convince all these good souls that I have only one supreme aim, and that is to have the gospel of Christ recognized in its integrity. Humanity, through Christ, is the inheritor of a priceless faith. It is the joy of my days to hope to make this infinite faith more real, significant and vital to the men of my own generation."

Can both these ministers be building their characters on the solid foundation? "If any man hath not the spirit of Christ, he is none of his."

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PROGRESS OF THE KINGDOM.

MADAGASCAR OF TODAY.

Parallel with The Congregationalist's March Topic for Missionary Meetings.

In order to gain an intelligent idea of the present situation in Madagascar, and to appreciate the social, political and religious condition of the island today, it is necessary to review briefly the past history of the Malagasy, and the introduction of Christianity by the London Missionary Society, followed by the awful persecutions, the story of which constitutes one of the most thrilling and marvelous chapters in missionary annals. The people of Madagascar, usually spoken of as the Malagasy, are not African in race and origin but, curiously enough, belong to the same family as the Malays and the Malayo-Polynesian. Although substantially the same language is spoken throughout the island, several distinct tribes exist, the Hovas, Sakalavas and Bet-sileos being among the most important. It has been estimated that the whole number of inhabitants does not exceed 4,000,000, of which probably about 1,000,000 may be Hovas, who are at present the ruling tribe. They are lighter in color and quicker in intellect than members of the other tribes and are characterized by a progressive spirit and keen commercial instinct.

The islanders dwelling in the interior were not savage when first visited by Europeans in the sixteenth century, but had attained to no small degree of civilization. They were decently clothed, though the climate is tropical, dwelt in settled communities, cultivated the soil and were by no means lacking in mechanical skill. The dominant religion partook of the nature of fetish worship. Superstition and idolatry prevailed among the people, the spirits of ancestors, the sun, moon and stars, as well as certain sacred mountains and cities, were appealed to in prayer, and belief in witchcraft and divination was common. Yet in some respects the religion of the Hova was not unfavorable to the entrance of Christianity, for there were no temples or priesthood or religious rites and no ancient religious literature appealing to the veneration and conservatism of the people; hence it had not the power of resistance possessed by the more ancient and elaborate religions of the East. But, more than this, Rev. W. E. Cousins of the London Missionary Society, one of the best authorities on Madagascar, tells us that there existed side by side with the heathen practices a tradition that a purer religion had once existed and that the ancient faith of the people had been a simple theism. The name of God was in constant use and occurs again and again in some of the ancient proverbs. This recognition of a Supreme Being, exalted far above all idols and spirits, formed a solid foundation on which the missionaries could build.

For many centuries before the visit of Europeans intercourse had been frequent between the Malagasy and the Arab merchants and slave dealers, who made a few settlements upon the coast. In the sixteenth century came the Portuguese, who attempted without success to establish themselves on the island and to convert the natives to the Roman Catholic faith. The French followed in the seventeenth century, occupying Fort Dauphine and forming some other settlements on the east coast. At the former point French Roman Catholic missionaries labored for nearly twenty years but with small results. The French were unable to maintain their positions, which eventually they all but abandoned.

Protestant missions in Madagascar date from 1818, when two resolute young Welshmen, David Jones and Thomas Bevan, with their families went out under the auspices of the London Missionary Society. This first missionary party, however, met with a sad fate, for they fell easy victims to the deadly climate of the coast and within two months

out of six persons only Mr. Jones was left alive. Although obliged to seek a healthier country for a time, he refused to abandon the hope of evangelizing this great African island, and in 1820 once more took up his residence in Madagascar, not on the coast but in Antananarivo, the inland capital, situated on a high plateau. Through the efforts of Sir Robert Farquhar, British governor of Mauritius, Great Britain had entered into friendly negotiations with the reigning Malagasy king, Radama, who received the young missionary kindly, and more workers soon followed, prominent among whom were two other Welshmen, David Griffiths and David Johns.

Educational and industrial enterprises were important phases of the pioneer work in Madagascar. The direct spiritual results, however, were of slow growth, for it was not until eleven years after Mr. Jones's arrival in the capital that the first baptisms took place. From this time on growth was comparatively rapid and encouraging until at the end of fifteen years 200 had been received into the membership of the two churches, 10,000 or 15,000 children had been taught in the schools and altogether 30,000 people had learned to read. The language of the Hovas had been reduced to a written form, two printing presses established at the capital and the entire Scriptures translated and printed in the native tongue, as well as many tracts and elementary schoolbooks.

The terrible story of the persecutions which prevailed during the quarter of a century succeeding 1835, "when the land was dark," as the Malagasy Christians put it in speaking of this period of storm and suffering, is too well known to describe in detail here. An intensely conservative clinging to ancestral customs and idols and a suspicious and jealous fear of foreign influence finally culminated in an outbreak of violent opposition to Christianity, which compelled the missionaries to abandon the mission and to leave the Christians to suffer at the hands of the passionate, cruel, bloodthirsty Queen Ranavalona. It is very significant that the bitter persecution of the Malagasy converts was identical in its effects with that of the early Christians of apostolic times. Not only is it a remarkable fact that few converts fell away through fear of pain and death but, more than this, the number of believers actually increased twenty-fold under these tragical circumstances.

After the death of Ranavalona I. in 1861 a swift change took place, for the new monarch immediately proclaimed religious liberty and back looked many who had been long banished or imprisoned or in hiding. Within a single month eleven places of worship were opened in Antananarivo alone. The king seconded the Christians' request for the return of the missionaries of the L. M. S., and a new party arrived in 1862, among whom was Rev. W. E. Cousins. To appreciate what these and other missionaries connected with the Norwegian Missionary Society, the Society of Friends and the Society for the Propagation of the Gospel have accomplished, one should take a comprehensive view of the present state of Christianity in the island. On the throne now sits a young, amiable and progressive queen, Ranavalona II., who has burnt the national idols, declared Christianity the state religion, and is herself a true and earnest Christian. An interesting incident is told of her in connection with the opening of a new L. M. S. girls' school building. She had herself been a pupil in the institution, and listened with deep attention to the exercises; but though her husband, the prime minister, had delivered for her a message of thanks and congratulation, she was not satisfied, and finally arose and herself spoke a few kind, womanly words of encouragement to teachers and scholars, urging the latter above all things to become true servants of Jesus Christ.

One of the most noticeable indications of the firm hold that the Christian religion has taken on the people is the number and promi-

nence of the church buildings, especially in and around the capital. The needs of higher education, too, have required special buildings belonging both to the Protestant and Roman Catholic missions, conspicuous among which is the large college of the L. M. S. The inhabitants of the chief centers, such as Antananarivo and Fianarantsoa, are, generally speaking, Christian people, and the quiet and order that reign in them on Sunday are a surprise to strangers. Nor are church-going and Sunday observance the only signs of change. A new standard of morality has been introduced, and Christian ideas as to marriage, home life and the care of children are beginning to exert their influence. It cannot, however, be too strongly emphasized that nine-tenths of the Malagasy are still heathen and that of the 400,000 adherents many are Christians only in name. There are now 107 foreign Protestant missionaries in the island, with 2,004 congregations and 96,000 church members, while the Protestant schools contain 120,000. The Roman Catholic mission has about 100,000 adherents, under the care of 113 foreign missionary agents, and the children in their schools are said to number 15,000.

What will be the future of Protestant Christianity in Madagascar it is impossible to foretell, since France has by the recent war established a protectorate over the island. In his excellent little book, *Madagascar of Today*, which, by the way, contains a capital chapter on *The Political Situation*, Mr. Cousins has some hearty words for the Roman Catholic missionaries and "the self-sacrifice and patience with which their work is carried on." He declares that in the past there has been no deep bitterness existing between Roman Catholics and Protestants, and adds: "The fullest religious liberty is enjoyed in Madagascar today, and I do not think there is any prospect of either French or English missionaries enjoying under a French protectorate a fuller measure of freedom of action than under the present regime." This attitude of tolerance and absence of alarm has characterized the action of the missionaries and the utterances of the missionary press during the recent war. It is, however, an unquestionable fact that the French Government has been, and still is, practically, though perhaps not theoretically, hostile to Protestant missions, as the record of its rule in the South Seas and throughout all its colonies proves. And so it is not without apprehension that the friends of Christian missions look forward to a future in which French influence may become predominant in Madagascar.

Sources of Information.

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The Martyr Church of Madagascar, by William Ellis.
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Bliss's Encyclopedia of Missions, Vol. II., under *Madagascar*.
The London Chronicle for April, 1895.
The Great African Island, by James Sibree, Jr.

MEN'S LITTLE WAYS.

Men's "little ways" are usually more interesting and often more instructive than their grand manners. When they are off their guard they frequently show to better advantage than when they are on parade. . . . The Little Flowers of St. Francis appear to me far more precious than the most learned German and French analysis of his character. There is a passage in Jonathan Edwards's *Personal Narrative* about a certain walk he took in the fields near his father's house and the blossoming of the flowers in the spring, which I would not exchange for the whole of his dissertation on *The Freedom of the Will*. As for Darwin, the best thing he ever wrote was a letter to his wife, in which he confesses that, having fallen asleep on the greensward and waked at dawn with the birds singing over him, "I did not care one penny how any of the birds or beasts had been formed."—Rev. Henry Van Dyke.

Literature

THE LITTLE MAGAZINES.

The bewildering variety of magazines which covers the bookstalls has recently taken on new forms and colors. The old favorites are still here, but with new claims because of bright and varied covers, and the little people—cheap in price, though not necessarily in quality—fill up the corners and bid for attention by their imitation of old forms dear to every book lover, or by bold and striking eccentricities of name or form or decoration. *The Chap Book* [Stone & Kimball: Chicago. \$1.00 a year], *The Babelot*, devoted to reprints of choice and rare prose and poetry for book lovers [Thomas B. Mosher: Portland, Me. 50 cents], *The Pocket Magazine* [Frederick A. Stokes Co. \$1.00], *Miss Blue Stocking* [Miss Blue Stocking Co.: Boston. \$1.00], *The Black Cat*, *The Purple Cow*, *The Philistine—a Periodical of Protest*—are examples of this new class of publications. Suggested, as they doubtless were, by English ventures of the same general order, they stand on both sides of the Atlantic for an interesting movement of the literary taste and development of the time, which the conservatism of the older magazines has failed to allow and provide for. If, on the one side, it cannot be denied that there is something of folly and absurdity—something even of pure commercial eagerness to make the most of a passing fashion—on the other it would hardly be unjust to say that among these new claimants for popular favor are to be found the only American periodicals, with the exception perhaps of *The Atlantic*, which devote themselves entirely to the publication of pure literature. They stand, therefore, as witness to an awakened literary interest, which may not always find expression in forms of enduring value, but which cannot be wholly overlooked in considering the literary history of the time. With many and great differences, students of American literature cannot help recalling the early days of the New England transcendental movement with its literary organs and outpourings, many of them as fantastic in matter, though not in manner, as the new periodicals of today. Because of a lack of moral earnestness—standing as they do rather for literary and artistic movements, protests and ideals which take no deep hold upon the serious problems of life—the influence of these newcomers is likely to be far less deep and permanent, but they stand, none the less, for witness of a broadening literary interest among the people and, we may hope, for promise of an era of fresh literary fruit-bearing.

BOOK REVIEWS.

DISSERTATIONS ON SUBJECTS CONNECTED WITH THE INCARNATION.

These essays by Charles Gore, Canon of Westminster, supplementary to the much discussed Bampton Lectures on the Incarnation, of 1891, take up more fully than the limits of the earlier work allowed the difficult and disputed questions connected with the incarnation of our Lord—his virgin birth, his human consciousness and the sacramental doctrine of transubstantiation. The book is interesting primarily to theologians, but the questions involved are so important, and they are so fairly and clearly presented, that it is sure to be helpful to all readers who are interested in the vital questions of the personality and au-

thority of our Lord. As one of the leaders of the "catholic" party in the Church of England, the views of Canon Gore upon a subject which at once underlies and conditions all the teaching of the church are of special interest. But the book is entirely free from the narrow partisanship often associated with his school.

The discussion of the doctrine of the virgin birth against the critics who write in the interest of the suppression of supernaturalism is specially suggestive. The author points out the fact that the silence of Mark and John—precisely the two gospels which contain the first hand testimony of apostles—arises from the principle that "the original function of the apostles was mainly that of eye witnesses" and was "necessarily limited by the period . . . during which alone they had accompanied with" Christ. "To have gone outside that period of personal witness would have been to abandon a principle, and there can therefore be no question that the original 'teaching of the apostles' did not and could not include the virgin birth." With Luke and Matthew, who, according to Canon Gore's opinion, wrote later and were gatherers up of the knowledge of others, the insertion of all the attainable facts was natural and inevitable, while their testimony upon this point is entirely independent.

The discussion of the human consciousness is too metaphysical to be followed here, nor do we think the author has opened a clear way through, but we may quote a significant sentence from its consideration of the inherent difficulties of the subject. "Supposing that we can get no help toward the conceiving (or imagining) of this situation [i. e., that of our Lord's self-limitation in knowledge], the case is not by any means either desperate or unique. Nothing that is a fact can be irrational, but many things that are facts are beyond the power of human conception."

As against the doctrine of transubstantiation Canon Gore urges that "there is nothing to justify it in the original Christian tradition or in the New Testament," that "it is involved in tremendous metaphysical difficulties," as illustrated, for example, by the dictum of the Jesuit Lessius, who finds that it involves twelve special miracles, and that "it is contrary to the principle of the incarnation, that is, to the principle of Christian theology." In replying to the argument that it should be accepted as a necessary condition of that church unity which means so much to his own party in the English Church, he says that acceptance would only be possible by a non-natural minimizing of terms, which would, after all, leave the real meaning of the doctrine untouched, while "it can never be a satisfactory settlement to accept a phrase in a sense so unreal that you are not prepared to apply it anywhere else"; and, "finally, to accept the phrase in regard to the eucharist is to abandon a great principle which runs through all theology—the principle that the supernatural does not annihilate or supersede the natural."

In the contests of the time with a materializing science and with the claims of the "Roman obedience," the book will be helpful and stimulating to every student of the fundamental doctrines of the church. [Charles Scribner's Sons. \$2.50.]

EXEGETICAL.

Another instance of the catholicity of all devout and single-minded study of the

Scriptures is found in *Christ in Type and Prophecy*, by Rev. A. J. Maas, S. J., professor of Oriental Languages in Woodstock College, Maryland. The second volume, which has come to hand at a considerable interval after the first, is a devout and learned discussion of the passages of the Old Testament which prefigured the offices, public life, sufferings, and glory of the Messiah. Except for little differences of English rendering of the Scripture text and a page or two in which the sacrificial theory of the Lord's Supper comes into view, only the slightly different horizon and order of critical authorities remind us that there is a division between Protestant and Roman in the Catholic Church of our Lord. There is, indeed, a certain freshness in this unusual point of view which might make the book very helpful to students. [Benziger Brothers. \$2.00.]

A much more modern volume is *Annotations on the Gospel According to St. Mark*, by John A. W. Haas, B. D., which is Volume III. of the Lutheran Commentary issued by the Christian Literature Company. Without parade of critical apparatus, apt and suggestive notes have been brought together from a wide range of authorities and interwoven with the author's own store of thought in a comprehensive running commentary. Matter too technical for unlearned readers is relegated to foot-notes, and an occasional excursus condenses the discussion of important questions, while a careful essay is appended treating of the question of the date of the Last Supper. We have found the comments suggestive and devotional, but the total absence of any clew to the contents of the book is a serious hindrance to its usefulness. [\$2.00.]

The Messages to the Seven Churches of Asia, by Thomas Murphy, D. D., LL. D., is a full and reverent study of the opening chapters of the Apocalypse. These seven epistles, which the church has always recognized as something more than local messages, valuable only for a limited time, must always be of extreme exegetical interest. Dr. Murphy has expounded them as the key to the whole book. "Here we have made known to us," he says, "the germs of all church life, good and bad, put forth under apostolic superintendence, which germs, fully developed, form the whole body of the Apocalypse." Under the running title of *The Inaugural of the Enthroned King*, he gives a full and suggestive study of the epistles, supplemented by a topical index and table of Scripture texts. [Presbyterian Board of Publication. \$3.00.]

Another study of the Apocalypse, introduced under the somewhat confusing form of an allegory, is *The Mystery of the Golden Cloth*, by Jasper S. Hughes. The book greatly lacks the condensation which a trained literary worker would have given it, and the author also falls, we think, in that power of close and consecutive thinking which is hardly anywhere so needful as in the study and interpretation of the prophetic Scriptures. The author's description of himself is that of "an unordained evangel," and certainly he approaches his difficult subject with the reverent interest befitting a man who preaches the good news to others. [White Star, publisher, Chicago. \$1.25.]

STORIES.

An Old Foggy, by Mrs. J. H. Walworth, is a wholesome and interesting story of the

trials which befall a Southern planter of the old type who is driven from the quiet of his ancestral acres to the heated competition and unneighborly crowding of New York. The temptation and recovery of a son and the love story of a daughter give spice to the narrative, but the character of the Colonel, who in the old plantation life played chess every evening "because he loved it," while his practical wife "played because her husband loved it," and who prefers to become a street-car driver rather than accept charity from his relatives, is the most interesting part of the book; and the reader is glad—though hardly surprised—when a discovery of hidden papers restores him to the quiet dignity of his old life. [The Merriam Co. \$1.50].—From the same publishers comes *A Man of Two Minds*, by Francis Tillou Buck. Few of our readers, we hope, are capable of being seriously interested in the mental exercises of a man who for months keeps up a correspondence with a girl whom he has persuaded to try to love him, while he is all the time engaged in a desperate flirtation with a married woman. [\$1.00.]

Two or three volumes of short stories are come to hand. One is Mrs. Burton Harrison's *A Virginia Cousin and Bar Harbor Tales* [Lamson Wolfe & Co. \$1.25]. Mrs. Harrison's work is exceptionally artistic and graceful yet never lacking in firmness of touch. She is well known for her society sketches and stories, which are also much more than mere amusements for herself and her readers, and sound the depths of human nature and appeal to the nobler motives which shape character. This little book represents her in her lighter and sprightlier vein and is as attractive within as it is without.

Another little volume equally tempting to look at is one of the Carnation series and is *The Sister of a Saint and Other Stories* [Stone & Kimball. \$1.00], by Grace Ellery Channing. These stories, too, which are Italian or Spanish in their atmosphere and setting, sometimes touch one's deeper feelings and also illustrate a picturesqueness of descriptive style which imparts to them a special attractiveness. It is our impression that some, if not all, of these have been printed already, but they are worthy of being reissued together thus.

Mrs. J. Gladwyn Jebb has put together a dozen of her stories in a little book called *Some Unconventional People* [Roberts Bros. \$1.25]. They are light in quality but entertaining and will serve well for journeying or leisure time when one is not in a mood for serious work.

Any one who delights in rough adventure, and who is not too particular about the company he keeps or the language he listens to, will find much entertainment in the series of short stories by H. B. Marriott Watson, gathered under the title of *Galloping Dick* [Stone & Kimball: Chicago. \$1.75]. Of all the adventures the strongest are those which open and close the book. The contrasted characters in the Quandary of the Bishop are worked out with admirable skill both of insight and expression, while in *Of a Meeting at Fullham* we have a vivid picture of the folly and wisdom, the moral cowardice and cool physical courage of King Charles II.

POETRY.

The essential value of the Bible as literature, upon which Matthew Arnold so often insisted and which is coming into fuller

recognition everywhere, is well shown by the second volume of *Lyrical Poetry from the Bible*, which has just come to hand. In clear print, on good paper and with delicate and beautiful frontispiece and title-page, Ernest Rhys has gathered the lyric passages from Ecclesiastes, The Song of Songs, and the Prophets, together with the essentially Hebraic psalms of Mary, Zacharias and Simeon from the gospel of Luke. The text is that of the common version and well does its poetic rhythm reveal itself in these selections. For those who have been tempted and disposed to forget that God's medium for communicating the highest spiritual truth is poetry, as well as for all lovers of the highest and most beautiful literature which the world has yet seen, we can heartily commend this little volume. In the concluding words of the editor's preface: "Whether as the lyric flowering of that inspired people to which David and Isalah and Jehuda ben Halevy, and Spinoza and Heine, belonged; or, as a part of our own poetry, which has affected indeed our whole spirit and mode of speech, it is the most moving and inspiring body of imaginative song which we possess. As Milton said: 'Of all the lyric kind—incomparable!'" [Macmillan & Co. \$1.00.]

Here is a fresh book by Austin Dobson, the popular English poet, which illustrates certain characteristics of his verse, and they are more than pleasing in their way. The book is *The Story of Rosina and Other Verses* [Dodd, Mead & Co. \$2.00], and its admirable illustrations are by Hugh Thomson. Mr. Dobson's lighter fancy has controlled the contributions to this work. They are gay and jaunty verses for the most part, dealing with society and with ordinary people and events in a very pleasant yet hardly more than a touch-and-go sort of manner. Once in a while a profounder sentiment is suggested, or a vein of thought is pursued to a deeper than common level, but on the whole it is light work admirably well done and hardly undertaking to be anything more than this. The illustrations are remarkably fine in both conception and execution.

Mary I. Lovejoy has gathered poems of outdoor life and the love of the growth and beauty of the world into a poetry reader for children, which she calls *Nature in Verse*. Appealing to the well-known love of poetry which usually characterizes little children, she has brought together several hundred poems divided into songs of the seasons. They are carefully selected and are almost entirely from American sources, so that the flavor and spirit is that of the world in which the children themselves live, and the life is that which they may observe about them in their daily walks. It is interesting to see how the rhythmic fervor of the Psalms makes two of them, as here employed, the most admirable introductions to the poems of spring and summer. [Silver, Burdett & Co. 72 cents.]

Yarmouth Fog, a broadside of verses by William Byron Forbush [Herald Press: Yarmouth, Nova Scotia], brings with it something of the charm of sea and shore in the Province. With a more fully trained ear and greater constructive skill Mr. Forbush might add his name to the lengthening roll of Canadian poets.

EDUCATIONAL.

GERMAN AND FRENCH.—*Bilder aus der Deutschen Litteratur*, by Prof. J. Keller of the New York Normal College, is an admi-

nable compendium of the history of German literature in simple German with well-chosen examples from the classic writers and careful summaries of the more famous longer works. The *Story of the Niebelungen Lied*, for example, is told in a very interesting way, which will be sure to awaken a desire in the mind of the student to read the work itself when the opportunity comes. The book does not attempt completeness, but is, for the purpose which it sets before itself, admirably complete, and the literary selections are well chosen. Such a history of literature in easy German seems to us an admirable text-book. An index would have added to the value of the book and made it still more valuable for reference to those who have no larger history of German literature at hand. [American Book Co. 75 cents.]

Die Hochzeitsreise of Benedix, edited by Natalie Schiefferdecker, instructor in the Abbot Academy at Andover, is one of Heath's Modern Language series. The notes are adapted for young pupils, and the comedy itself is so witty and enjoyable that it is a real addition to our available texts for school use. [D. C. Heath & Co. 25 cents.]

We have also from the American Book Company two prose texts with notes and vocabulary, *Herr Omnia* by Heinrich Seidel and *Traumereien an Französischen Kaminen* by Richard von Volkmann-Leander, both beautifully printed on good paper and well adapted for school use. [25 and 35 cents.]

Akin to these is a book in English, *Lessing, with Representative Selections, including Nathan the Wise*, by Euretta A. Hoyles, which is one of the Studies in German Literature issued by Silver, Burdett & Co. Those who do not read German will find here a full historical and critical introduction to the life and work of Lessing, with the translation of *Nathan* by William Taylor. As Lessing's best known play is the work of a greater thinker than poet, it may perhaps be more completely rendered into and enjoyed in English than any other of the German classic plays. [48 cents.]

C. H. Grandgent, director of modern language instruction in the Boston public schools, has published, as one of Heath's Modern Language series, a book of *Selections for French Composition*, which attempts to lead the pupil through the experience of various styles to a familiarity with the written use of the language. There are full English and French vocabularies, and the grammatical helps are well adapted to meet the difficulties which the pupil encounters. [D. C. Heath & Co. 50 cents.]

MISCELLANEOUS.

Vikings of Today; or, Life and Medical Work among the Fishermen of Labrador, is by Wilfred T. Grenfell. The romantic and remarkable work of the "mission to deep sea fishermen" in Norwegian waters has for some years attracted wide attention. In 1892 the same (London) society began similar work among the seamen and shoremen of that wildest part of North America, the coast of Labrador. It has been from the first in charge of Dr. Grenfell, an Oxford athlete and London surgeon of pety, pluck and skill. With a small steamer, accompanied by a steam launch, and with like-minded associates, he finds his way among the icebergs and almost uncharted rocks from one settlement to another, healing the sick on ship and shore, performing surgical operations where necessary and gathering

the people wherever he may be for simple religious services. Of course this can only be done in the short summer of that latitude. The book is the story, simply told, of his travels and experiences along that strange, unprivileged coast, of which so little is known. The way in which Dr. Grenfell was led—manifestly by the hand of God's providence—to the finding and rescue of Pomiuk, the Eskimo boy from the World's Fair, has been recently related in the "Conversation Corner" of this paper. The book is illustrated, and will be one of thrilling interest to all who sympathize with the arduous and adventurous missionary labors of such heroic men among a class of people, partly white and partly Eskimo, who live and suffer in those distant and desolate regions. [London: Marshall Brothers; sold at the Congregational Bookstore. \$1.25.]

Rev. Dr. E. F. Burr needs no introduction to the public as a specialist in respect to astronomy and few have equaled him in the skill and success with which he has aided in popularizing knowledge of that branch of science and in rendering the subject interesting to the common reader. *The Stars of God* [Student Pub. Co. \$1.25], his latest book, is an example of his ability and success in this line, and it deals with the heavenly bodies in a large, free manner, yet not without much attention to detail, and the occasional fervor of the style causes the book to glow like the orbs which it describes. A religious tone pervades the whole work and it is educational in different senses, as well as of profound and lasting interest.

The younger children, who are too young to care for the stars, except vaguely, have been remembered once more in *Myths and Motherplays* [Milton Bradley Co. \$1.00], by Sara E. Wiltse, in which are gathered together a number of bright and spirited stories, short and entertaining, adapted from the old nature myths of which children have always been so fond. It is intended to promote the development of the children toward the appreciation of the poetic and artistic and, at the same time, solid instruction is imparted. Twenty-four full-page drawings, finely executed and very attractive, help the volume to accomplish its desired work.

Mr. T. J. Ellinwood, the reporter of Henry Ward Beecher's discourses, has compiled a volume of *Metaphors, Similes and Other Characteristic Sayings of Henry Ward Beecher* [A. J. Graham & Co. \$1.00] to which Dr. Homer B. Sprague has furnished the introduction. They are short but choice examples of Beecher's remarkable power of condensing a truth into a sentence or driving home a thought with a force which could not be resisted or evaded because of the felicity of its expression. They are classified and adapted to be easily referred to.

The Annual Catalogues of Yale and Harvard Universities appear as elaborate and handsomely bound and printed volumes, embodying all the facts about the universities which any one is likely to desire to learn and which illustrate vividly the immense recent development of these institutions. It is at once delightful and a little bewildering to old graduates to turn over these pages and to perceive the many changes since their day, but these changes are for the better, and the thorough intellectual work which the institutions are

doing and which is sometimes overlooked because of the modern prominence of athletics in the newspapers is here indicated very suggestively.

NOTES.

—The real name of "Stepniak," the revolutionist and author of English books upon Russia, who had escaped a thousand dangers to be killed by a passing train in London, is said to have been Kravchinsky.

—Whatever the effect upon the author or upon the fortunes of the book, it is gratifying to note that Thomas Hardy's latest book, *Jude, the Obscure*, is almost universally condemned for its debasing moral atmosphere.

—A new life of Agassiz is about to be published. It is written by Jules Marcou, the sole survivor of the band of naturalists who came to this country with Agassiz, and who, as his pupil, assistant and friend, had special opportunities of preparation for the work.

—In the death of Philip Reclam Germany has lost one of the great popularizers of its literature. The series of paper-covered German classics and translations sold everywhere for about five cents a number, and of such convenient size that they could be carried in the pocket, brought the best reading within the reach of every one who cared for it.

—The new poet laureate's first task, or opportunity, was that of celebrating the heroic blunder of Dr. Jameson and his companions in invading the territory of the South African republic. Of his success in voicing the English Conservative view of the affair there can be no question, but the verses can hardly be considered up to the standard of the earlier and greater Alfred, and the comments upon their form must make the poet feel a very genuine sympathy for the "baffled band" whose vain exploit he sings.

—The American Humane Education Society has just offered a prize of \$200 "for the best practical plan of settling peacefully and honorably to both nations the difference between Great Britain and the United States of America in regard to the disputed Venezuela boundary." Ex-Governor Long is to be one of the judges who are to decide upon the manuscripts after March 1, by which time we hope the question may have become wholly academic through the agreement upon a plan by the real judges, President Cleveland and Lord Salisbury.

—When a man is accused of plagiarism because he has worked over some of the material of his immature and forgotten publications into books which are widely known, he surely has some reason to complain. Mr. Hall Caine, the novelist, seems to be having this experience through the enterprise of an American publisher, who has extracted an early story of his from the columns of a provincial English newspaper, and the consequent very natural discovery by the newspaper critics that it bore a great resemblance to *The Deemster*. It may come to be necessary under the searchlight of modern business and critical enterprise for an author to append to every new work a history of the processes through which it came into being.

—In the death of Col. Thomas W. Knox the American literary world loses a picturesque and interesting character. Born in New Hampshire, he went to the West as a fortune hunter in the Colorado mines, drifted into journalism, and entered the army as soldier and army correspondent. At the close of the war he undertook a journey round the world for the *New York Tribune*, in the course of which he joined an American expedition for telegraph building in Siberia, where he traveled 8,600 miles in sledges and half as far in wagons. He invented the system of topo-

graphical telegraphy by which the weather maps are sent out from Washington, and wrote, besides a description of his Siberian experiences and other works, a series of books of travel for boys, one of which brought him the Order of the White Elephant from the King of Siam. A more typical American life in its changes, adventures and readiness of resource it would be hard to find.

BOOKS OF THE WEEK.

- Copeland & Day. Boston.*
DUMB IN JUNE. By Richard Burton. pp. 83. 75 cents.
LOVERS' SAINT RUTH'S, AND THREE OTHER TALES. By Louise I. Guiney. pp. 123. \$1.00.
- Bible Study Pub. Co. Boston.*
THE LIFE OF CHRIST. By Rev. Lyman Abbott, D.D. pp. 176. 75 cents.
THE LIFE OF THE LORD JESUS. By Mrs. L. S. Houghton. pp. 213. 75 cents.
- Arena Pub. Co. Boston.*
BLOSSOMS OF THOUGHT. By Caroline E. Russell. pp. 87. 75 cents.
- Ginn & Co. Boston.*
LITTLE NATURE STUDIES. Edited by Mary E. Burr. pp. 106. 30 cents.
- Charles Scribner's Sons. New York.*
THE CHRISTIAN DOCTRINE OF IMMORTALITY. By S. D. F. Salmund, M.A., D.D. pp. 703. \$5.00.
LETTERS AND VERSES OF DEAN STANLEY. Edited by K. E. Frothero. pp. 454. \$5.00.
THE LIFE AND ADVENTURES OF GEORGE AUGUSTUS BALA. Written by himself. 2 vols. pp. 379, 381. \$3.00.
WANDERING HEATH. By Q. pp. 276. \$1.25.
- Catholic Book Exchange. New York.*
THE TEACHING OF ST. JOHN THE APOSTLE. By A. F. Hewit, D.D. pp. 163. \$1.00.
- Macmillan & Co. New York.*
THE POOR AND THEIR HAPPINESS. By John Goldie pp. 212. \$1.50.
- G. P. Putnam's Sons. New York.*
GREAT WORDS FROM GREAT AMERICANS. pp. 207. 75 cents.
- Fleming H. Revell Co. New York.*
IN THE PATH OF LIGHT AROUND THE WORLD. By Rev. T. H. Stacy. pp. 248. \$2.00.
- Thomas Y. Crowell & Co. New York.*
THE HAWTHORN TREE. By N. H. Dole. pp. 154. \$1.25.
- Christian Literature Co. New York.*
THE NICENE AND POST NICENE FATHERS. Vol. XII. *Leo the Great, Gregory the Great.* Edited by Rev. C. L. Feltoe and Rev. James Barney, D.D. \$4.00.
- Merriam Co. New York.*
NURSERY ETHICS. By Florence H. Winterburn. pp. 241. \$1.00.
- Henry T. Coates & Co. Philadelphia.*
ECHOES OF BATTLE. By B. W. James. pp. 221. \$2.00.
- Amer. New Church Tract and Publication Society. Philadelphia.*
PROGRESS IN SPIRITUAL KNOWLEDGE. By Rev. Chauncey Giles. pp. 369. \$1.50.
- J. B. Lippincott Co. Philadelphia.*
A POINT OF CONSCIENCE. By Mrs. Hungerford. pp. 311. \$1.00.
- Divisions in the Society of Friends. By T. H. Speakman. pp. 127.*
DOWN THE BAYOU, THE CAPTAIN'S STORY AND OTHER POEMS. By Mary A. Townsend. pp. 236. \$1.50.
- Flood & Vincent. Meadville.*
GOVERNMENTS OF THE WORLD TODAY. By Hamden Sears. pp. 418. \$1.75.
- Government Printing Office. Washington.*
REPORT OF THE COMMISSIONER OF EDUCATION FOR 1892-1893. Vol. I. pp. 1,224.
- PAPER COVERS.**
- United Pres. Board of Publication. Pittsburg.*
DYING AT THE TOP. By J. W. Clokey, D.D. pp. 124. 10 cents.
- William Ware & Co. Boston.*
THE (OLD) FARMER'S ALMANAC FOR 1896.
- Funk & Wagnalls Co. New York.*
THE UP-TO-DATE PRIMER: A FIRST BOOK OF LESSONS FOR LITTLE POLITICAL ECONOMISTS. By J. W. Bengough. pp. 75. 25 cents.
- G. P. Putnam's Sons. New York.*
LITTLE JOURNEYS TO THE HOMES OF AMERICAN AUTHORS: Emerson. By George William Curtis. pp. 41. 5 cents.
- Fleming H. Revell Co. New York.*
THE CHRISTIAN ENDEAVOR HOME. By T. G. F. Hill and Grace L. Hill. pp. 63. 15 cents.
- Charles H. Kerr & Co. Chicago.*
BLESS'D BE DRUGGERY. By W. C. Gannett. pp. 29. 10 cents.
- American Academy of Political and Social Science. Philadelphia.*
THE ADVANTAGES OF THE NICARAGUA ROUTE. By J. W. Miller. 15 cents.
- Universal Publishing Co. Chicago.*
THE EVILS OF ENGLAND'S SOCIETY AND THEIR REMEDY. By Lady Cook. 10 cents.

MAGAZINES.

- JANUARY. AMERICAN JOURNAL OF SOCIOLOGY.—LEND A HAND.—TODAY.—NINETEENTH CENTURY.—PROGRESS OF THE WORLD.—BOOKMAN.—LITERARY NEWS.—QUARTERLY JOURNAL OF ECONOMICS.—BIBLICAL WORLD.—WRITER.
- FEBRUARY. FRANK LESLIE'S POPULAR MONTHLY.—FORTNIGHTLY REVIEW.—CASSELL'S.

European Students in Missionary Convention.

International Conference, Liverpool, Jan. 1-5.

By REV. HARLAN P. BEACH.

Dr. Ashmore's address delivered, nine years since, at the birth of the American missionary volunteer movement inspired our students to look upon the mission forces of the church not as a wrecking expedition, but rather as an army for conquest. Two of the American delegates were forcibly reminded of this when aroused at early dawn of Jan. 1 by the sudden crash of the *Cephalonia* upon the rocks of Holyhead. Happily, all passengers were safely landed at the base of the cliff and suffered nothing worse than temporary fright and the spoiling of their goods. The wrecking expedition was forgotten that evening, when the Lord Bishop of Liverpool, Dr. Ryle, welcomed with a hearty handshake—"and two for Americans"—915 delegates from twenty-four countries who are here attending the first European convention of missionary volunteers. It was prophesied at that meeting that the first five days of the new year would prove of inestimable importance to the Christian and unevangelized world, and that prophecy has been verified by the results already seen.

The Student Volunteer Missionary Union of Great Britain was formed in April, 1892, and by a wise combination of American experience and British conservatism and wisdom the union has spread and developed until it numbers 1,038 students, 206 of whom are women. Nearly half of this number are university students and 268 are in theological colleges. While the British enrollment is only about a third as large as that of the American, they have already more than twenty per cent. of their number in the field, and enough more have been accepted by missionary boards to make a total of sixty-one per cent. accepted. The spiritual power of the movement, in British universities especially, is very marked.

The continental contingent was an important one. Germany's delegation, twenty in number, Holland's thirteen representatives and Norway's twelve were strong men evidently, though from the conditions of continental student life they lacked the warmth and the missionary zeal of their brothers and sisters of Britain. It was interesting to note the change that was wrought upon them as the spiritual power of the meetings deepened, and delightful to hear in the polyglot prayer meetings the earnest and personal petitions of these students.

The situation which confronted the British volunteers was unique. Full of the fire of Henry Martyn and David Livingstone, they had on the one hand to overcome the criticism of the High Church party at home, and on the other to kindle a missionary flame in their continental neighbors' heart. Some of their own prominent men were fearful lest the attempt might result in the still greater widening of the breach between men who held with tenacity to the historic episcopate and yet widely differed in other points. As most of the volunteers are Churchmen, the failure wisely to conduct the meetings would have been fatal.

But the difficulty was accomplished, thanks to a prayerful executive committee. Strong speakers were on hand and the whole tone of the convention was made spiritual. The dramatic moment when Dr. Pierson, after enumerating the nations of this conference and contrasting them with those of Pentecost, stretched out his hands to still the applause which thundered through Philharmonic Hall was one not soon to be forgotten as he quietly called them to the life and witness of the Spirit. Again, the deeply devotional addresses given along spiritual lines by young

MacGregor and F. B. Meyer, and the latter's marvelous quiet-hour prayers and heart questionings could not but unite students of every shade of belief. There were, of course, a multitude of topics discussed of a distinctively missionary character, but the battle was won through the exaltation of the Spirit of God and the large place given to prayer.

Notable missionary men were there. The secretaries and representatives of forty-six missionary societies could not but furnish abundant material for good speakers. Missionaries like the venerable Dr. Muirhead of China, the magnetic hero of English university men, Pilkington of Uganda, our own brilliant Egerton Young, with his touching Indian stories, the champion cricketer of Cambridge, Charlie Studd, now back from China, and many others were gladly heard. The editorial secretary of the Church Missionary Society, Eugene Stock, and their remarkably forceful lady speaker, Miss Gollock, Dr. Wardlaw Thompson of the London Missionary Society, Dr. George Smith of the Free Church of Scotland and others made the program very strong. Dr. Pierson's addresses were, as usual, worthy of the occasion and such as no American needed to be ashamed of.

Other meetings than those directly spiritual and missionary were held. One of the smallest of these was probably as significant as any. It was the group of twenty-one professors, deans, principals of colleges and others high in educational circles who met together for friendly conference as to what could be done to make the power of the instructor more distinctly forceful in British institutions. As these men, without reserve, unboomed their hearts concerning the low or critical religious life of their institutions, it is manifestly improper that any full report of this meeting should be given. Suffice it to say that some feel that this gathering, prolonged far beyond its allotted time, will prove as helpful to the religious life of British universities as any meeting ever held.

One of the most enjoyable of irregular gatherings was the banquet given by Sir George Williams in Liverpool's well-known St. George's Hall, at which nearly 900 students sat down. The spectacle of so many young men and women going there at that hour aroused much curiosity and created a decided impression. Under the protecting *egis* of the city's fabulous or extinct bird, the liver, all sat, and for once the Scotch student, "who goes up to the university with a bag of potatoes and a sack of oatmeal, hires an attic and lives on intellectual food after the oatmeal is gone," had enough and to spare. Though Sir George was not present, he had an admirable substitute in Lord Kinnaird, who was toastmaster of the occasion. Popular Donald Fraser of Glasgow, Anderson of Oxford, a member of Parliament and others furnished the feast of reason.

This was by no means the great occasion of the convention. Probably the hours of Saturday were as thrilling as any. The reception of the foreign delegates and the reading of the executive committee's report came in the evening. Aside from the enthusiasm evoked by the latter, the representatives of various nations speaking in broken English, with the exception of the Dutch, and ending with John 3: 16 in their own tongue, made a profound impression. Japan's delegate was received with very hearty cheers, which, strange to say, were terrific, when Hsiang of China spoke. Then came "All hail the power of Jesus' name," sung to Miles Lane. It was a song that must have delighted heaven, but as it proceeded it be-

came less strong as one and another found his voice choking with emotion at the sight and in the thought of the significance of the hour.

That same afternoon students of these nationalities might have been seen translating into their own language the volunteer declaration. By night Germany and Norway had established volunteer unions, and France had extended her organization to include Switzerland. News came also from Australia that the movement had started there, beginning, strangely enough—shall we not say rather most naturally?—just at the time that British university men were in special prayer that Australian students might be moved concerning this great question. That evening was memorable for another reason. The financial burden of this great convention had been heavy and pleas for its removal were put in by Eugene Stock, Dr. George Smith and one of our own delegates, Sherwood Eddy. In great boldness they had asked the Lord, as they did the audience, for £900. When the collection was counted it was found to be £1,650! This makes it possible to put a traveling secretary into the field in three European countries and to send Mr. Mott, who is America's great college leader, now working in India, down into Australia to forward the movement there.

That happy day made the Sabbath one of great rest and thankfulness. It began with early communion at St. Luke's. It gave an American Congregationalist a decided thrill to receive the communion from the hands of the venerable Bishop Royston, one of the suffragans under the Lord Bishop of Liverpool. It proved the truth of a remark made a short time since by the Bishop of London: "Of this I am sure: that the recognition of a common task imposed upon every society of Christian belief will do more to bring us together than any other endeavors we may make." This was a foretaste of the unity which came at the "nugget meeting" for missionaries and leaders in the afternoon, and that due to Dr. Pierson's address in the evening, *The Evangelization of the World in This Generation*, the motto adopted after three years debate by the British volunteers. A plea for volunteers by Mr. Eddy and an impressive closing address by the convention's strong chairman, Donald Fraser, brought the first European students' missionary convention to a close. But the end is not yet.

THE OHIO ANTI-SALOON LEAGUE CONGRESS.

By REV. D. N. BEACH, CAMBRIDGE, MASS.

It would be difficult for any one not present to imagine the enthusiasm or significance of this great three days' convention at Columbus.

Ohio has a species of State prohibition. That is, its constitution forbids the granting of licenses to sell intoxicants. This requirement is, however, construed liberally, and, in a large proportion of the State, liquor is sold, a system of taxation on sellers taking the place, indirectly, of liquor licenses. It is thus left to local officers either (1) to resort to this indirect license or (2) not to, and thus, virtually, to prohibit selling, while (3), under this constructive prohibition, it is again left to them whether or not to enforce such prohibition.

Under such an anomalous condition of things it will readily be seen that, under exceptional circumstances, an ideal state of affairs might exist, but that the tendency would be to the greatest confusion and even to the

greatest laxity. Such, in point of fact, is the case.

There are, for example, townships, cities (small ones, however), and even counties, where liquor selling is not taxed, where it is, therefore, constructively prohibited and where the law is enforced. Public sentiment, the agitations which it sets on foot, and resolute officers insure this state of affairs, and you would think yourself in Quincy or Melrose, Mass. But even here the legal standing of the whole matter is not satisfactory; a revolution in local politics might lose precious ground long held, and, at the best, occasional weak-kneed officials are a standing menace. It is as if one held a fine piece of property without a clear title or under mortgage.

Or, again, instances are not wanting where public opinion is all right, where every means available is used by the local body politic, but where wretched officers defeat the whole movement, and the more readily because of the nebulous state of the law. Here is where great confusion enters.

Once more, in large parts of the State liquor selling is freely taxed, multitudes of saloons are so taxed and are tolerated, and, under this loose construction of the law, the State has for such territory a very loose, free and unsatisfactory license system in fact though not in form.

This general condition of affairs is the more aggravating, because Ohio is in many respects a model State, with a population in large part intelligent, virtuous and earnest. Under a wise local option law, it is believed, such is the state of the public intelligence and conscience, that the saloon might be banished in fully as large a proportion of the State as is the case in Massachusetts.

Hence the great Anti-Saloon League, now of several years' standing, headed by that magnificent leader, Rev. Howard H. Russell, with headquarters at Columbus, with numerous branches scattered widely over the State, with capable field secretaries working within these branches, with affiliations in churches, Protestant and Catholic, in Y. M. C. Associations, in C. E. Societies, in temperance organizations, etc., and already so powerful that a National League (although still in its incipient stages) has been the outcome. As the Ohio League is now one of the most forceful factors in the whole temperance situation, so, ere long, will the National League become.

Nor could this be otherwise. For, aside from the men of extraordinary caliber and of great genius for organization and leadership, who head the movement and guarantee its success, its principles are irresistible. What we call in Massachusetts the "Cambridge principles," though not applied as yet so effectively in detail, are largely incorporated in the movement. Union, for example, of all creeds, politics, temperance theories (or lack of them), classes and sorts of men; "dividing the question," so that there is but one issue, the question of the existence of the saloon; the avoidance of the abstractions and appeal to the facts in the case (the application, in substance, of the inductive method to this problem); great reliance on prayer and religious fervor, but as cool and calculating a practical campaign as if God were only "on the side of the heaviest guns"—these are some of the simple, rational and profound *principia* of the movement. These get popular expression everywhere in such pithy watchwords as these: "The saloon must go." "Unity, persistency, victory." "County local option, or no county taxation."

At the instigation of this league Hon. J. T. Haskell of Wellington (a former parishioner, by the way, of our loved Dr. Barton of Shawmut Church) introduced in the last legislature a bill providing for county option, and, if not, for city, township, ward, or other option, according to the various civic divisions of the State. The functions of the county are somewhat more comprehensive in Ohio than

in Massachusetts, and, as it is therefore more distinctively a political unit than with us, the first objective is the county; failing that, the next lesser divisions of counties are taken in their order.

The bill was defeated. So is the liquor power entrenched in the State that, until the league's organization, those on its black list of men in politics, who had taken aggressive positions against the saloon, were generally able through its machinations to be permanently retired from political life. In such circumstances, notwithstanding that the league pledged itself to return to the State House the men who stood for its bill, many good men weakened and the bill failed.

Somewhat modified for the legislature now in session and introduced by Mr. Harris (for Mr. Haskell declined renomination for this legislature), and therefore variously called the Haskell, the Harris, or the Haskell-Harris Bill, it is now before the House, and the great Anti-Saloon Congress was a demonstration from all over the State and from widely beyond it to impress the legislature in favor of passing it.

It had been planned for and its speakers engaged many months in advance. It was a delegated body from all over the State, churches, Y. M. C. A.'s, C. E., temperance and other societies sending representatives. It packed the great auditorium of the Board of Trade to the doors. At some sessions overflows or parallel meetings were needful. It began Tuesday night, Jan. 21, and closed Thursday night, Jan. 23. There were morning, afternoon and evening sessions. The management was superb. The speeches were in the main brief, pointed and inspiring. The foremost speakers of the State and many from beyond the State were scheduled. Tuesday night, at the Board of Trade, Dr. Watterson, Bishop of Columbus (Catholic), welcomed the league, and at Dr. Gladden's church Dr. Fishburn (Presbyterian) did the same. Father Endeavor Clark addressed both meetings. There were prayer services Wednesday and Thursday mornings at Dr. Gladden's church, and high mass at the cathedral Thursday morning. Singing by the Delaware College Glee Club and by soloists, an oratorical contest (on "The Harris Bill") by speakers chosen from eight Ohio colleges, addresses by Father Cleary of Minneapolis and by Dr. Elder, Archbishop of Cincinnati (Catholic), testimony from Arkansas, Indiana, Kentucky, Georgia, Pennsylvania and Massachusetts, and a grand *finale* in the form of a hearing before the legislative committee in the great Hall of Representatives at the capitol, Thursday night, were among the special features. All the sessions were well attended. The interest steadily grew. Applause was almost continuous. The moral and spiritual results were greater even than the practical ones.

Meantime the league's committee was at work at the State House. Its chairman was able to report on the last day that enough members of the Legislature had agreed to support the bill to insure its passage, if they kept their promise. Thus the league is in politics, and, according to the chairman's report, it had succeeded in fulfilling its promise to the previous legislature to return the men who stood by the bill, or to return other friends of the bill in their places. In fact, in Toledo two foremost politicians (rather of the machine type), who had opposed the bill in the previous legislature, were coolly retired from the State House by the combined work of the league. These are inspiring facts. Good men might far better make or unmake office holders than bad men. And they can do it if they choose, as these instances abundantly prove.

But there is great peril; \$700,000 are credibly reported to be pledged by the liquor traffic of the State and country for the defeat of this bill. The politicians are trimming. The newspapers are largely noncommittal or critically favorable. One or two Democratic

sheets are giving the movement favor, with, however, the apparent intent of using it for political effect, that the legislature (largely Republican) has passed a bill which will surely be unpopular with the multitudinous allies of the saloon. On the other hand, this is purely a nonpartisan measure.

Thus the capitol at Columbus is the present storm center of the temperance situation in America. For, if Ohio joins Massachusetts in efficient local option, the future of the American saloon is measurably and immensely abridged. And, whatever the immediate outcome, no one could have stood Thursday night in the great Representative chamber, packed to the doors and overflowing into the corridors, or in the thronged rotunda, steadily ringing with applause, without being sure that the heart of Ohio beats true, and that she and Massachusetts will soon be side by side in their great and glorious anti-saloon warfare.

THE CHURCH PRAYER MEETING.

Topic, Feb. 2-8. Witnessing for Christ. Ps. 51: 10-15; Acts 10: 36-43.

To what should we bear witness? For what object? By what authority?

(See prayer meeting editorial.)

CHRISTIAN ENDEAVOR NOTES.

A London Council of Christian Endeavor has been organized from the fifteen or more local unions of the city. Rev. F. B. Meyer is the president.

New Zealand now has a C. E. union. The Endeavorers at Christchurch have undertaken evangelistic work for the 2,000 Chinese along the west coast.

At Fort Reno, Okl., a society has been formed among the soldiers, and at Fort Clark, Tex., another has been started by some Endeavorers that had been transferred there from Fort Sam Houston.

At the convention of Kingfisher County, Okl., more than thirty expressed a purpose to lead a Christian life, and the revival service following the regular sessions resulted in nearly ninety conversions.

Since the Bermuda delegate to the Boston convention returned to his home, two new societies have been started on the island.—In spite of these times of persecution, a junior society has been formed at Meraine, Turkey, with twelve members.

It is suggested that during the month of February the members of the World's C. E. Prayer Chain pray especially for the young converts who have recently been brought to Christ, that they may be strong, unselfish, winsome Christians, and that they may begin at once to show their love to Christ by working for him.

While the members of the Junior Society of the Second Church, Attleboro, Mass., were unable to attend the meetings during the Week of Prayer, they observed the week by daily prayer for the pastor and the meetings. Nine members of this society and three former members were admitted to the church at the last communion.

A junior from a society in the District of Columbia formed a society two years ago in the country town where he spent the summer and has sent a message to it every week since then. An honorary member of this society started another, and a third was organized in an asylum for the blind to which one of the members went as a scholar.

At the first union C. E. meeting in India, held at Mussorie, only three societies were represented by delegates, but many others sent reports, showing that they are doing excellent work, not a few of the members being engaged in evangelistic work. India has 119 societies, but the great distances and the many languages in use make it difficult to have such an organization as has been effected in China and Japan with a smaller number of societies.

The city union of Worcester, Mass., two years ago responded to a request to help a rescue mission and decided to adopt the work. All active members were invited to help raise \$2,500 and to give five cents a week apiece to the object, besides helping in the mission work. In a place that was once a saloon meals are furnished for five cents and lodging also for five cents, while those unable to pay are given an opportunity to earn the amount in a wood yard. A gospel meeting is held every night. Many conversions have resulted.

The Report of the Deputation to Japan.

The Prudential Committee of the American Board received, Jan. 22, the report of the deputation to Japan. It is a document of sixty pages, typewritten. We summarize as follows: The deputation reached Yokohama Sept. 30, 1895, and left that port returning Dec. 7. From many native officials, native and foreign teachers in colleges, missionaries of different societies and other prominent men they received generous attention and service. They visited nearly all the mission stations of the Board in Japan, held conferences with many Japanese, addressed many audiences and discussed the conditions of Christian work in the empire and especially the work of the Board, with committees of the churches, trustees of educational institutions, pastors and evangelists. About 200 hours were passed in formal conferences and as many more in informal discussions.

PROPERTY OF THE BOARD.

The Doshisha. As the Japanese law prohibits foreigners from owning or leasing real estate, such property of all mission boards has been placed in the hands of Japanese, either as individuals or trustees. The Board, under this compulsion, in 1893 gave its real estate to trustees of three different institutions, the chief of which was the Doshisha. The Board was to have the use of this property for thirty years, paying therefor a nominal rent. The donations to the Doshisha were given with the understanding that it should be maintained as a Christian institution. The Board has built in Kyoto nine houses for the use of its missionaries.

Later in 1893 the trustees of the Doshisha declared that they "do not recognize that property as subject to any condition in regard to its present use," but they said they did not intend to change that use as long as the need for it continued. Most of the present trustees have been appointed since the property was transferred to the Doshisha. The deputation was not able to secure an agreement for the free use of the houses as residences by the missionaries, but the trustees promise not to charge rent for these houses while the missionaries continue as teachers in the institution, and that they will give free use of a certain number of houses to missionaries when not occupied by foreign teachers. No agreement was reached in these matters between the deputation and the trustees.

Nurses' Training School and Hospital. These were organized by Dr. J. C. Berry, the buildings were erected by the Woman's Board, and the hospital furnished and equipped at the expense of the Board, though money toward the purchase of the ground was given by Japanese. Dr. Berry returned to the United States in 1893 on furlough, and during his absence the Japanese members of the hospital committee voted that his place should be filled by a native and that if he should return he should act as adviser. Dr. Berry's services have been highly appreciated and his return is earnestly desired by the mission and by many of the leading Japanese. But the deputation feels compelled to advise that the Board should not send Dr. Berry back to Japan and that the training school and hospital be left, as they must be, in the care of the trustees of the Doshisha.

Kumamoto. Two houses were built here by the Board for its missionaries in 1891, the property being held by trustees of two schools started by Christians with the help of the missionaries. Through dissensions in the board of trustees these schools ceased to be Christian in 1893 and the missionaries were turned out of their homes. The *Kumiai* churches, being unable to secure any honorable adjustment of the claims of the Board, withdrew fellowship from the school. The

deputation made to the trustees a proposition for the Board to relinquish all claims to the property, provided that it should have the use of the houses for its missionaries for thirty years, but no answer was received. No redress is possible for this seizure of the property of the Board, unless the trustees are honest enough to restore it.

THE DOSHISHA.

The Christian character and spiritual tone of this institution are far less pronounced than formerly. The trustees declare that the university is "Christian," and that as individuals they affirm their belief in the personality of God, the divinity of Christ and the future life, but that they could not as trustees affirm these beliefs, nor could they identify themselves in belief with the *Kumiai* churches. To all the representations made to them of the importance of making some statement of belief on which to determine their fellowship with American Christians who have helped to support the Doshisha, they replied that theological opinion in Japan was in such a formative state that they could only affirm that they should maintain a Christian university, but could not define Christianity.

The deputation sets forth at length reasons in explanation of the situation, and says that "full force should be given to the facts that the Bible has place in the curriculum of the university; that professors and students are required to attend daily service in the chapel; that the president, who is also pastor of the college church, preaches evangelical and fervent discourses; that he declares his purpose to resign his office whenever the university ceases to stand for evangelical Christianity; and that the trustees, through their chief financial official, pledge themselves that, should the Doshisha for any reason cease to be a Christian educational institution, the property shall be sold and the proceeds returned to the donors."

The deputation makes the following recommendations:

First, that for the present the teachers supplied to the Doshisha by the Board be continued, if desired by the trustees.

Second, that for the present, and while the able and devoted men sent by the Board are connected with the theological department, our co-operation with the Doshisha in the training of pastors and evangelists be continued.

Third, that after the reduced appropriations asked by the mission for the Doshisha for the year 1896 is paid, the sum given by the Board to the university be reduced annually so as to cease at the end of the year 1898.

KOBE COLLEGE.

The report on this institution is so encouraging that we print it in full: "It is very gratifying to be able to speak in terms of unqualified praise of Kobe College. In buildings and equipments, in courses of education, in management, it is unsurpassed as a Christian school for girls in Japan. During the twenty years of its existence it has seen great changes, and it is destined to see others equally great for which it is well prepared. There was a time when foreign education for girls was much desired by the Japanese, and this, like all similar schools, was crowded with students. Then came the reaction, when it was thought by the people that the Western education unfitted the girls for the homes and lives for which they were destined. That reaction has not yet passed. The government schools make small provision for the education of girls above the primary grade. Under these circumstances one of the greatest benefits extended by foreign missions to women in Japan is through their schools for girls. There is evidence that this benefit is now being more fully appreciated, and that no better work for the future of Japan can be done

than to persist in holding open these schools until the people shall see their disastrous error in neglecting the opportunity thus afforded. The minister of education has recently made a strong utterance in favor of female education, which is sure to have much effect on public opinion.

"Very few of the pupils," Miss Searle reports at the twentieth anniversary in November, "enter the school from Christian families, or with any previous knowledge of Christian truth. Of the 1,329 graduates only nine were not members of the church at the time of their graduation." At present there are about seventy pupils in the college. Its property is held by a secure title and it is under the management of the missionaries. The W. B. M. I. may justly take great pride in this institution which it has done so much to foster. We recommend that Kobe College under its present management be fully sustained."

POLICY AND CO-OPERATION.

The deputation recommends that the number of missionaries be not increased at present, but that the Board send annually to Japan men of established ability to speak in furtherance of missionary work, and that in this movement efforts be made to secure the co-operation of other societies. It is also recommended that a Review in the vernacular shall be published and other literature circulated, giving the best results of Christian scholarship.

The deputation advises that the mission should continue to co-operate with the *Kumiai* churches, laboring for and encouraging the formation of churches to become as soon as possible self-supporting and independent, and counseling with the *Kumiai* churches as to the best places for beginning new work.

The report gives high praise to the educational system established and carried on by the government, in which, while there is no formal religious teaching in the schools, Christian teachers exercise much influence. The development of this system is most remarkable, and, in view of it, it does not seem wise that missionaries should employ their energies in teaching, but rather in evangelistic work. Except in the maintenance of schools for girls and in direct preparation of young men for the gospel ministry, the necessity for mission schools seems to be rapidly decreasing.

The deputation commends most heartily the ability, consecration and faith of our missionaries. It speaks with equal cordiality of the work of the *Kumiai* churches. The work begun by the American Board and now connected with these churches is by far the strongest of any mission work in Japan. Very grave difficulties, which it is hardly possible for Americans fully to comprehend, have to be met by our Japanese brethren, young in years as Christians, with no Christian ancestry or traditions or training in childhood to support the Christian faith which they hold. But the deputation expresses its confidence that the church in Japan is founded on the living Christ, and that these churches will maintain their belief in the evangelical doctrines of Christianity. Strong reasons for hope and for confidence in the final outcome are given. We conclude our summary with these encouraging words of the deputation: "The extraordinary and abnormal movement of multitudes toward Christianity a few years ago has given place to a slow and healthy growth. The churches are not so well attended as formerly, but those who do attend are more faithful and are developing stronger faith and doing better work. This is the unanimous testimony of the most conservative of the *Kumiai* pastors and of the missionaries. If our recommendations, and other similar plans, are adopted,

we believe that the new spiritual revival, now so evidently begun in Japan, will be greatly advanced, and that the Board and the churches will soon recognize that the results of their efforts in that country have fully justified all the expenditure of money, labor and consecrated lives."

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Feb. 9-15. Christ's Warnings. Matt. 7: 21-27.

This is one of the subjects which should send us to the gospels to find out, in addition to the passage referred to, what other utterances of Jesus are in the nature of warnings. Such a method of study will bring to light the fact that the most severe of Christ's warnings are directed to the professedly religious. He had kind words for the publicans and harlots, for those whom we should call the riff-raff of society; but for the Pharisees, who were outwardly pious but inwardly selfish and proud and mean, and even for those of his disciples who apparently thought his religion meant simply using his name in a magical sort of a way, Jesus had nothing but scorn and contempt. This does not mean that he did not hate the sins which made men and women outcasts, but that he felt that the crowning sin of all was to counterfeit the religious life.

This subject therefore should cause deep heart-searching. Jesus' warning is the outcome of his great desire that each of us should have a genuine and ever-deepening religious life. The corner stone of that edifice called character which he wishes us to rear must be sincerity. "If ye love me keep my commandments," is the injunction, and at the close of more than eighteen hundred years of Christian history it is ringing more imperatively than ever in our ears. Christ wishes the testimony of our lips, but he wishes far more the witness of our lives. Every time we claim a degree of religious experience into which we really have not entered, every time we fail to match what we have said in prayer meeting by corresponding conduct in the schoolroom, on the playground, and behind the counter and in the home, we are imperiling our own religious life. The outward form of it may continue for years, may, indeed, become more finely adorned and apparently larger, but by and by the crash will come and the hollowness of all this pretense will be exposed.

But not only our personal religious interests are at stake, but the very life of Christianity itself is in danger when profession outruns practice. That is another reason why this warning of our Master's is all the more solemn and awful. He looked down the ages and saw that his cause would receive a setback every time the outward show of Christianity did not signify an inner spirit and power. It is bad enough when a single soul loses its direct touch with God and the respect of honest men by failing to walk righteously day by day according to the precepts which he professes to obey, but it is still worse to have the honor of Christianity itself smirched by the exhibition of hypocrisy that can never fail to involve to a certain extent the whole body of believers and the glorious cause they represent. Christianity can stand almost any assault of its open foes, and it sometimes thrives all the more in the face of such opposition, but a hypocrite in the fold does far more harm than a battalion of thieves and robbers outside.

The proper question, then, for each of us is, "Lord, is it I?" Let us search for the beam in our own eyes, let us cast out the demon of unreality and hypocrisy that may lurk in our own hearts.

Parallel verses: Ps. 19: 12; 50: 23; Joel 2: 13; Micah 6: 8; John 1: 6, 7; 2: 6; Phil. 1: 27; 2 Pet. 3: 11.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 3, 10 A. M. Address by Dr. A. H. Plumb. Subject, Dr. G. A. Gordon's The Christ of Today.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P. M.

TUSKEGEE NEGRO CONFERENCE, annual meeting, Tuskegee, Ala., Wednesday, March 4.

HAMPSHIRE EAST ASSOCIATION, Amherst, Feb. 4, 10 A. M.

QUARTERLY CONFERENCE OF LEND A HAND CLUBS in the Unitarian church, Lowell, Feb. 1, 10.30 A. M.

WORCESTER CO. BRANCH W. B. M., Blackstone, Feb. 5. Collation provided. Mrs. J. K. Browne of Harpoon, speaker.

INTER-SEMINARY MISSIONARY ALLIANCE, Central District, ninth annual meeting, Hartford Seminary, Hartford, Ct., Feb. 27-March 1.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Finney, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building Boston. Address applications to Rev. A. H. Quint, D. D. Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892 and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 267 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. For further information, apply to a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT.

The young people of a Michigan church seem to be fully up to the times as far as seeking out and supplying the literary demands of the community are concerned. They realize that much can be accomplished of real value outside the ordinary work of young people's societies.

Pastors, especially at the beginning of a year, must feel the need of special help. In some cities of late many of them have met daily together in private for prayer and conference. Doubtless the results of such gatherings have already been manifest, if not they must surely come.

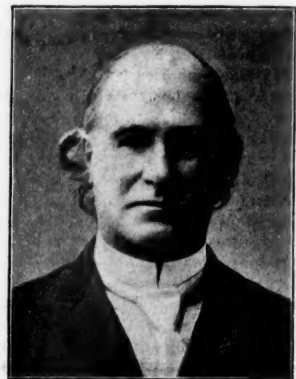
Apropos of the free pew article which follows, the sane advice of a pastor in whose

church the system is working admirably is worth heeding: "Do not move in the matter of free seats till the conviction on the part of laymen is sufficiently decided to support the financial interests vigorously. Do not hope that any plan will exactly meet the tastes and needs of all. Organization always calls for mutual yielding and forbearance. But if any church has conviction, charity and cash, it may feel secure to go ahead."

A VETERAN RE-ENLISTED IN CHICAGO.

The Millard Avenue Church accounts itself fortunate in securing Dr. W. A. Waterman to fill its pulpit. The church is already sufficiently strong to be attractive to an earnest, aggressive minister. In buildings and field it furnishes abundant opportunity for large and rapid growth. Its membership is 221, with 250 scholars in its home Sunday school and a large attendance in its branch mission school. Its benevolence, somewhat less last year than usual owing to a change of pastors, was a little more than \$600. Last August Dr. Waterman was the unanimous choice of the church and congregation as the next pastor, and his term has opened auspiciously. The congregations crowd the house, the fine Sunday school rooms are always full and the prayer meetings are large and enthusiastic.

Dr. Waterman has had a varied experience and still has all the freshness of a young man united to the wisdom of years of honorable service. He was born in Blandford, Mass., graduated at the Westfield Normal School,



DR. W. A. WATERMAN.

studied at Amherst College while superintending public schools in Palmer, whence as a private he went to the war during its second year. As color bearer, and later as captain, he had many a thrilling experience.

Through the influence of President Bartlett, then professor, he entered Chicago Seminary, graduating in 1867 and beginning his ministerial work with a mission church in Cameron. After a service of eight years in this Southern town he labored in Marion, Io., ten years. As secretary of the Iowa Reserves at Grinnell he did his part in aiding to rebuild the college after the destructive cyclone of 1882, and he was prominent in securing the passage of the prohibition law in Iowa. In 1886 he became pastor of the First Church, Kalamazoo, Mich. During this pastorate, as in the former two, he assisted in the building of a house of worship and in the organization of new churches in the outlying districts.

He resigned his pastorate in 1891 in order to travel extensively in Europe and to attend, as a delegate of the National Council, the International Council in London, and, as delegate of the Peace Society, the World's Congress at Rome. After his return to this country in 1892 he became pastor of the church at Geneseo, Ill., where he remained till called to the church he is now serving. Dr. Waterman was one of the vice-presidents of the C. H. M. S. for six years and for a long time a director of the theological seminary. He is also a corporate member of the American

Board, a trustee of the Illinois H. M. S. and vice-president of the Ministerial Union of Chicago.

The council for the installation met Jan. 21 with Dr. E. F. Williams as moderator. Dr. Waterman made a statement covering his religious experience and the providences which led him, a soldier in the army, into the ministry. He read an able and carefully prepared paper on his doctrinal views, which was so satisfactory that no questions were asked. He may be reckoned among the liberal conservatives, having no sympathy with the higher criticism. Although almost accepting the doctrine of predestination, he affirms the absolute responsibility of man and his just condemnation for his own choices. In Christianity he has the fullest confidence in God's method for saving sinners and in Christ as a divine being. He believes that a gospel which has done so much for the world and for so many in all possible circumstances is absolutely true, and he is determined to preach it as a gospel which he has himself fully tested.

The evening services were exceedingly interesting. The sermon, by Dr. F. A. Noble, was a strong and eloquent presentation of the truth that needed light comes directly from God and from him alone, through the use of divinely appointed means. The ordaining prayer was offered by Rev. J. C. Armstrong, the right hand was given by Pres. F. W. Fisk, Dr. Waterman's old teacher in the seminary, the charge to the pastor by Dr. James Tomkins, and to the people by Rev. J. A. Adams, a former pastor. The women gave the members of the council an elegant collation in their commodious Sunday school rooms.

FRANKLIN.

A SUCCESSFUL ADOPTION OF FREE PEWS.

In *The Congregationalist* of May 9, 1895, there was an article entitled, *An Unsuccessful Experiment in Free Pews*—a practical contribution to a practical problem. The believer in free pews, disappointed, perhaps, in the outcome of that experiment may hope that this church will "yet repeat and do the first works." But a fair test found the system of free pews wanting for the church at Gardner, Mass. To preserve a balance in the discussion, I give the experience of the First Church, La Crosse, Wis.

Prior to 1892 this leading church in a city of over 25,000 population had rented its pews for more than thirty years, and owing to its good standing and constituency the system worked well in many ways. There were disappointments, it is true, at the annual rentals, due either to pride or poverty. But the pew rentals gave a fairly adequate income and produced as little friction as could be expected of any system. Gradually a conviction was felt that the system was ill adapted to the conditions, was not in harmony with the spirit of the times, and did not set church finances upon the right basis.

An entering wedge for free seats was started with a change in the evening service. Aided by an organization of men, called The Pastor's Auxiliary, the church inaugurated special services, which have since been widely extended in other places, East and West, through Sunday evening clubs and leagues. Free seats were an essential of the idea. This change was instituted some ten months before the annual meeting of the society, so that the question came before the meeting as a practical issue. As first presented it seemed mainly a question of finance. The trustees did not oppose a new plan provided expenses could be met. A committee was appointed, contributions were made sufficient to meet the year's demands and in the final vote it was decided to try free seats for twelve months. The vote was far from unanimous. In fact, had purses ruled principles the vote would not have been carried.

The change was quite unsatisfactory to the stated worshippers. The breaking up of an

order that had obtained for a generation was not pleasant. Most of those who were active in introducing the innovation would have returned to the old order during the first year. As in the church at Gardner, some said: "I have no church; I do not feel at home." And many hoped that the first year of free pews would be the last.

To the surprise of all, when the matter was broached at the annual meeting of 1893, the vote was more favorable for free seats than the year before. The same financial committee did their work and the new order prevailed again. Not all enjoyed it, but the friction and feeling of homelessness decreased. If families were at church on time the old pews could almost always be occupied, and regular attendants began to realize that a sense of pew ownership was not, after all, an integral part of worship; and others admitted that though the rented pew was their preference nevertheless had they been among the strangers or the poor of the congregation free seats would be their choice. The spirit of putting one's self in the place of another prevailed more fully, and on the whole the second year was more agreeable than the first.

The year was a hard one in financial circles. Additional expenses came with the year's work and left a deficiency of \$500. Despite this fact free seats had grown in favor, so that the next annual vote was unanimous for their continuance. Now came a test of voluntary giving to meet an emergency. The finance committee was enlarged to include fifteen business and professional men, and they brought a subscription to the final meeting which met the yearly budget of expenses, provided for the debt and added \$200 to the pastor's salary.

Thus far, then, free seats and voluntary gifts have not been found lacking with this church. The new custom has not materially affected the morning attendance at worship, and the increase in the evening congregation is due to other causes as well as to free seats. It has produced no revolution in the city and not all are converts to the system yet. But persons whom we ought to reach feel more and more at home, and I believe there is not one who does not like to see "Free Seats and a Cordial Welcome to All" upon the printed announcements in place of "Pews to Rent."

To my own mind the following conclusions are warranted:

1. While the reliable church attendant enjoys a regular seat, while one family should sit together in the same pew, while the pastor prefers to see the same faces in the same places as often as possible, yet this remains true: We get by giving, we find a higher life by losing what is lower, and in many cities a condition exists which calls for some sacrifice of the personal comforts and prestige of pew life, if we would add a higher life to the community. Hence the individual who suffers, the family which allows and the church which adopts free seats upon this principle makes no mistake. The sacrifice of a lost "cricket, Bible, hymn-book, fan, note-book and pencil" will be rewarded in some saved life or ennobled character, if they are given up for Christ's sake and the gospel.

2. Free seats prevent financial distinctions in worship. Those who favor the rental system may desire not to advertise or offend one of these financial little ones, but despite the desire they do it. In his *Social Aspects of Christianity* Professor Ely says truly: "By our system of rented pews—for we have gone so far as to introduce notions of private property in the house of God—we do not simply occasionally violate the command given by James, but we bring it about that the rich habitually have the best seats." And this cannot be otherwise so long as a money value is put upon them.

3. Money subscribed directly to spreading the gospel places giving upon a higher basis than that for paying pew rent. To be real, giving must be voluntary. To make it mor-

ally valuable the individual must decide for himself how much he will give. The rental system does not foster giving at all. It is not an appeal to duty, privilege or generosity. It fosters a commercial spirit and asks a certain sum for a distinct personal privilege. Hence the tendency encourages a desire to secure the best pew possible for the least money. It trains toward self-seeking rather than toward public good and the welfare of God's kingdom. Voluntary contributions allow niggards to be niggardly, it is true. But they also allow the liberal to devise liberal things and put the responsibility for giving where it belongs—upon the individual. Our faith, therefore, is in free seats and offerings as the future system.

H. F.

THEOLOGICAL SEMINARIES.

Bangor.

Prof. D. S. Talcott, of the Greek and Hebrew department for the long term of forty-two years from 1839, died at his home in Bangor, Jan. 19, aged eighty-three. The professors and resident trustees attended the funeral and four of the faculty acted as bearers.—Rev. E. H. Byington, D. D., Newton, Mass., gave two lectures, Jan. 23, 24, on *The Pilgrims and Puritans in New England*, and *The Social and Family Life of the Puritans*.—The seventy-seventh annual catalogue, just issued, records forty-nine students, viz., one graduate, eighteen Seniors, fifteen Middlers and fifteen Juniors. A professorship has been added in English Biblical exegesis under Prof. G. W. Gilmore. He has written and recently published a book on the Johannine problem.—A new feature is the gymnasium class drill four times a week.

Andover.

Rev. W. E. Wolcott is to preach the sermon on the Day of Prayer for Colleges.—Last Wednesday evening the Society of Inquiry held a meeting to consider home missions. Interesting papers were presented by Messrs. Rollins, Merrill, Mattson, Olmstead and Ward.—Under the scholarships in pastoral theology several men from the Junior Class are sent out each Saturday to engage in religious work, resuming their attendance at the seminary the following Monday. This year the institution is represented in Boston by Messrs. AxteU and Crockett at Berkeley Temple and Mr. Partridge at the Shawmut Church, and Mr. Dunbar at the Y. M. C. A. in Lawrence and Mr. Wright at the Concord Reformatory.

Hartford.

The annual register, or catalogue, has just been issued and is substantially the same as in previous years, with an additional topical classification of all the courses arranged under twelve heads.—Pending his recovery from a slight accident, Professor Mead is meeting the Senior Class in his rooms at the Allen House.—Tuesday evening of last week the smaller chorus of the Hartford School of Music, known as the Anderson Club, gave an enjoyable *musical* in the chapel, with a large attendance.—At the rhetoricals, last Wednesday afternoon, Messrs. Bishop and Tutbill of the Middle Class and Mr. Capen of the Junior Class discussed *The Country, the Village and the City as Fields for Religious Work*.—At the students' missionary meeting, last Friday evening, Mr. A. H. Haigazian, a graduate student at the seminary, gave an interesting sketch of the history of his native country, Armenia, and read extracts from a touching farewell letter recently received from a friend in Armenia, who was at the time of writing expecting that any day would witness his death at the hands of the Turks.—At a largely attended meeting of the Students' Association, Jan. 21, strong resolutions were unanimously adopted, expressing sympathy with the suffering Armenians, and urging instant action by Christian nations.

The ninth annual meeting of the Central District of the Inter-Seminary Missionary Alliance will meet here this year. The sessions will begin the afternoon of Feb. 27 and close the evening of March 1. The seminaries included are those in New York, New Jersey, Pennsylvania, Maryland, Virginia, District of Columbia and Connecticut, about forty in number, representing all denominations.

Yale.

A large number of volumes have recently been added to the library of foreign missions. It is one of the two largest of its kind in the world, and contains about 5,000 volumes. Its growth is due to the management and efforts of Prof. G. E. Day.—Professor Brastow recently delivered an interesting and inspiring lecture on Henry Ward Beecher before his classes in homiletics. Papers

on Beecher's personal and preaching characteristics have been read before the Middle Class by Messrs. Briggs, Knapp, Beard and Saries.—On Wednesday of last week Mr. E. J. Converse of the Senior Class delivered a strong address on The Minister and Municipal Reform.—The question debated by the Leonard Bacon Club last Wednesday was, Resolved, That President Cleveland's Action in the Venezuelan Matter Was Unwise. The affirmative was supported by Messrs. Pinney and Short, the negative by Messrs. Blomfield and Macfarland.—Mr. W. M. Short of the Senior Class is supplying the pulpit of Hope Chapel in Bridgeport, and Mr. C. W. Collier is pastor of the church in East Hampton.

Chicago.

Last Monday night the Junior Class gave a *musical* in the seminary parlors, consisting of piano and violin solos, quartets and readings.—Thursday afternoon Rev. Washington Gladden, D.D., gave an admirable address on Has the Work of the Christian Ministry Been Superseded? In the evening a stereopticon lecture was given on the life of Christ.—The trustees of Beloit College, at their semi-annual meeting, conferred the degree of D.D. on Professor Mackenzie. He is giving an elective twice a week on Kant's Critique of Pure Reason.—Prof. E. T. Harper has an elective twice a week in Aramaic language and literature, besides two electives of one hour each on comparative religion and normal lessons in the historical study of the Old Testament.

CONFERENCES AND ASSOCIATIONS.

ME.—Cumberland Conference was spirited and profitable and was held at Westbrook Jan. 22. The topics were: The Relation of Home Influence and the Place of the Sunday School in Soul Winning, How Shall the Ordinary Church Services Help to Reach Men, Evangelists in Church Work, How to Gain Permanent Results from Special Services. Rev. D. P. Hatch, the recently elected secretary of the Maine Missionary Society, spoke of the Spiritual Possibilities of the Work. Rev. C. E. McKinley preached.

CLUBS.

MASS.—The Worcester Club held its annual meeting Jan. 20. A balance of \$615 was reported in the treasury. Nine members have died during the year. The subject was: The Present Condition and Future Outlook of the Church. Mr. L. C. Muzzy gave a paper on the effect of the church on the great business world, W. H. Bartlett on the influence of the church on the formation of public opinion in the political world, and L. P. Goddard on the power of the church through the press.

The annual meeting of the Boston Club last Monday evening was devoted largely to business, the reports of the various officers showing that the organization is in a prosperous condition. Hon. A. H. Wellman was elected president, succeeding Dr. Boynton, who made a happy farewell speech. During the evening an appreciative paper on the late Dr. N. G. Clark was read by his colleague, Dr. E. E. Strong.

MICH.—The Western Michigan Club held its annual meeting Jan. 20. The topic was, How Can We Make the Club More Useful to Its Members. An amendment, including women in the membership, was unanimously passed. Rev. C. H. Taintor gave his illustrated lecture, The Men of the Mayflower, to a delighted congregation. H. J. Hollister, Esq., was elected president.

NEW ENGLAND. Massachusetts.

BOSTON.—Walnut Avenue. The annual fellowship meeting was large and enthusiastic, the reports being a surprising account of the varied and extensive efforts put forth. The membership is now 366. The weekly offering system has been a marked success the past year. Dr. A. H. Plumb is pastor.—Elliot. Notwithstanding the continued heavy losses from death and removals, the annual report of the church shows decided gains in membership and benevolent contributions. Of the nearly \$4,000 given in benevolence, \$1,492 were for foreign missions, a gain of \$375 over the previous year. A flourishing Junior C. E. Society has been added to the fourteen other organizations doing effective work. Rev. Drs. A. C. Thompson and B. F. Hamilton are the pastors.—Union. The esteem in which Rev. F. H. Page, Dr. Boynton's faithful assistant for two years, is held found expression at a largely attended farewell reception to him last week. He was presented with a substantial token of his friends' affection.

Nine and seventy are the years of the City Missionary Society, whose anniversary was celebrated at the Second Church, Dorchester, last Sunday, the

speakers being the pastors of the local churches and Pres. R. H. Stearns. Rev. D. W. Waldron brought his customary accurate and gratifying report of the year's activities. The nineteen missionaries have made 58,985 visits to 24,311 families, have distributed 613 Bibles and Testaments and 106,730 papers and tracts. They have gathered into Sunday schools 827 children and secured employment for 610 persons.

Rev. Eli W. Boers addressed the Ministers' Meeting last Monday morning on the question, What Should Be the Attitude of the Ministry Toward Mental and Spiritual Healing? He took the ground that all disease or suffering is the result, primarily, of sin, and quoted the Scriptures that "to be carnally minded is death, while to be spiritually minded is life." He referred in detail to the experiments of Prof. Elmer Gates as showing that certain mental conditions produce certain inevitable effects upon the secretions and excretions of the body, changing them to actual poisons. He gave numerous examples of the effect of mental troubles upon bodily health, and said that the ministry should try with all their might to change the mental conditions of their people so as to bring them into harmony with God's plans and therefore into a state of health.

CAMBRIDGE.—Hope. The annual reports show prosperity. Since organization five years ago the church has doubled its membership. Of the small indebtedness all but an insignificant amount is provided for.

DORCHESTER.—Neponset reports a prosperous year. The membership of the Sunday school has greatly increased and the C. E. Society, including the Juniors, numbers ninety-one. The benevolences amount to \$492, as against \$347 in 1894. The home expenditures have also increased in two years by \$325. A missionary reading club has been formed on the Chautauqua basis. Rev. E. C. Webster is pastor.

HYDE PARK.—The Overlook, which begins the new year as a monthly representative of the church, bears a fine likeness of the pastor, Dr. A. W. Archibald, besides a salutation from him to his flock of 701 members, and many items of interest. Last year's figures show home expenses of \$7,800 and benevolences of \$4,512. The new members received last year number fifty-seven, thirty-one on confession.

MEDFORD.—Mystic. At the annual meeting over 250 persons were present and, including letters, 299 responses were given. Thirty-nine additions have been received. All departments are in an encouraging condition, the benevolences being the largest, with one exception, for the past fifteen years. A church debt of \$1,800 has been canceled and the outlook for the coming year is promising. Thirteen persons united with the church Jan. 5. Since then several business men and many others have taken a decided stand for Christ and a quiet, earnest spirit pervades the whole church. Rev. John Sarstow is pastor.

LOWELL.—High Street. The semi-centennial of the church was celebrated Jan. 22, with exercises all the afternoon and evening. There were a historical address and reminiscences from former pastors and members, and letters from absent friends. After the formal exercises over 400 members and guests enjoyed a bounteous supper and listened to a number of addresses, congratulatory and reminiscent. The pastor, Rev. C. W. Huntington, had preached a historical sermon on the Sunday previous. The church was weak and burdened at its start and it was stated that at one time a vote to disband was defeated by a majority of but one vote. Now, however, the church, while not the largest in numbers in the city, is doubtless the most prosperous and is among the largest contributors to missionary enterprises. Its present great prosperity is largely due to the vigor and devotion of Dr. Owen Street, who became pastor in 1857, at the time of extreme depression, and continued in office until his death in 1887. His successor has maintained his standard of scholarship and consecration and the now flourishing church anticipates many years of large service.—First. Another step in the controversy in which this church of 900 members is involved was taken last Thursday evening, when by a vote of thirty-one to twenty-six the society instructed its treasurer to execute a lease of the entire church property to twelve individuals, members of the society. The lease is for three years at one dollar per year. The lessees assume all the debts of the society and agree to allow the pew holders to exercise all their rights, to maintain worship, permitting the church to use the property as heretofore but retaining in their hands all right of other control. The lease, which had been previously prepared, was at once signed. It is said that this action will be at once tested in the courts.

TAUNTON.—Trinitarian. The reports at the annual meeting show that satisfactory work has been done in the various departments. Eighteen new members were added last year, the financial condition is excellent and the benevolent contributions have been well kept up. Rev. S. V. Cole is pastor.—Union. This church, under the efficient pastoral care of Rev. E. H. Chandler, has been growing in strength and influence. The free pew system, which was inaugurated two years ago as an experiment, has proved sufficiently successful to warrant its continuance.—Winslow. The annual supper was attended by about 200 persons and the reports were listened to with great interest. The fund for the new building is gradually increasing. Rev. S. H. Emery, D.D., who has twice been pastor of the church, was elected pastor emeritus. Rev. T. C. Welles is pastor.

FALL RIVER.—Union services have been held by the Congregational churches of the city at various meeting houses, closing with the Lord's Supper.—First. On the 9th inst. the Congregational churches observed a union communion service with this church on its eightieth anniversary. It began with five members and it has received into membership 998 persons in all. There are now five Congregational churches in the city, of which the total membership is over 1,000.—A large congregation last week heard Dr. M. D. Kneeland, secretary of the New England Sabbath Protective League. Nearly all the Protestant churches of the city were represented.

WORCESTER.—Pilgrim. The attendance at the midweek prayer meeting has greatly increased since the new pastor came. A council has been called for Feb. 6 to install Rev. Alexander Lewis.—Central has advanced its pew rents twenty per cent. The woman's association held its meeting Jan. 21, at which a history of the organization was given, its needs presented and an appeal made for funds to carry on its missionary work.—Union. Rev. F. F. Emerson gave a carefully gathered history of the Red Cross movement and work of Clara Barton at the Sunday morning service Jan. 19. The literary club gave a largely attended entertainment Jan. 21; subject, The Life and Compositions of Mendelssohn.—Piedmont. The church is enjoying a period of marked prosperity. On a recent Sunday Dr. Elijah Horr asked for contributions to extinguish a floating debt of \$6,500 and \$6,700 was quickly subscribed. The annual parish meeting, Jan. 23, showed a balance of over \$500 in the treasury. An illustrated lecture on Rome and Naples was recently given under the auspices of the Business Men's Union.—Immanuel. The C. E. Society has purchased a large number of books of the Moody colportage library to distribute among the families of its parish.—Several of the larger churches have made decided reductions in the appropriations for music for the year.—Dr. A. E. P. Perkins read a paper before the Ministers' Meeting, Jan. 20, on The Old Testament, its Homiletic Place and Uses in Modern Preaching.

OXFORD.—There was a large attendance at the annual supper and roll-call. The reports were encouraging for all departments. Evangelistic services in November resulted in the conversion of twenty persons. The contributions to benevolent objects last year amounted to \$827, which is a gain of \$142 over 1894. Rev. A. E. Bradstreet is pastor.

WEST BOYLSTON.—The church will long remember Jan. 23 as a successful reunion. The church is today in a prosperous condition and will celebrate its centennial next August.

BROOKFIELD.—The number of additions during the past year were twelve and there were two added Jan. 5. The present membership is 132. The net gain is seven. The Week of Prayer was observed by union services with the Methodists. The evening services are under the auspices of the Y. P. S. C. E. The present pastor is Rev. E. B. Blanchard.

SPENCER.—First. The revival services, conducted by Rev. H. J. White for the past two weeks, closed last Sunday with good results. The several evangelical churches of the town united, and not only have the hearts of Christians been quickened but quite a number of conversions are reported. The C. E. Society has just taken one share in the General Howard Roll of Honor.

NORTHAMPTON.—Edwards. The report of last year shows forty-five additions to membership, twenty-one on confession. The roll now includes 421 names, and besides this 165 Smith College young women are associated with the church in what is known as the Covenant of Christian Living. The benevolences aggregated \$3,118 and the home expenses were \$5,646. Under the direction of Rev. Paul Van Dyke, and his assistant, Rev. R. H. Life, the church is fulfilling a wider mission year by year.

PITTSFIELD.—The whole amount of church offerings last year was \$4,044, and of benevolences \$6,602. The additions were thirty-seven, nineteen on confession. All departments report growth and earnest labor. The Sunday evening committee is a new feature which has succeeded well.

CHESTERFIELD.—Of the ninety members in all, forty-six responded to the annual roll-call. Seven were added last year.

WILLIAMSBURG.—Last year the benevolences were \$750. Two shares were taken in the General Howard Roll. The present membership is 212, including the nineteen additions of last year.

GREENFIELD.—Second. The surrounding churches near this town were well represented at the home missionary field day, Jan. 23. Secretaries Colt and Ward conducted the exercises. Their addresses were full of interest.

NORTH ADAMS.—The annual meeting held recently brought some good suggestions for another year. The reports of last year are encouraging, showing that a good amount had been given for benevolences and that all departments are flourishing.

Maine.

PORTLAND.—West. The church has had a year of marked prosperity financially and spiritually. It has increased its income several hundred dollars and for the first time in its history assumes self-support. Twenty-seven additions were reported at its recent annual meeting. The leadership of Rev. L. S. Bean is strong and spirited. Fourth has advanced \$200 nearer to self-support. The wise management of Rev. William De Claybrook is uniting the colored people of the city as they have not been united for years. St. Lawrence Street has appointed a special committee to prosecute the plan of building a new edifice. Six men in the congregation have promised \$500 each, and the public will co-operate generously. The churches of various denominations united Jan. 26 in four union meetings in behalf of persecuted Armenians. Rev. E. P. Allen, whose father is missionary at Harport and who is familiar with the situation by eighteen years' residence there, headed the movement. He lectures frequently on the subject.

ANDOVER.—This town, with a population of 800, has a church membership of eighty-one under the pastoral care of Rev. F. V. Norcross. No deaths have occurred the past year and prosperity has been present throughout. The Y. P. S. C. E. in its fifth year has an attendance of from sixty to one hundred. Beside the usual midweek prayer meeting there is an afternoon meeting, which is earnest and of great benefit to the older people who cannot attend in the evening. The Cummings Brothers held a series of meetings here last fall which were helpful.

BIDDEFORD.—Second. Marked prosperity has come to the church. Fourteen members have been added the past year, and benevolences were larger than for many years, besides a legacy of \$500 recently paid to the Maine Missionary Society. The church has been incorporated, congregations are steadily growing, the Sunday school is one of the largest in the city and a scheme for a parish house has been started. The young people are being reached and are working along many lines. Rev. T. A. Frey is pastor.

BANGOR.—The A. M. A. has received a legacy of \$858 from the estate of the late Rev. Joseph Smith, the widow having died since his decease.

AUBURN.—Sixth Street. A new feature of the Sunday school is a five-minute talk before the lesson.

A new mission in a hall at Mountainville, near Deer Isle, has been opened and the hall will soon be dedicated. The work at Sawyer's Island, carried on by Rev. Donald McCormick, shows good results. Rev. S. D. Towne and Mr. Goodwin are holding union meetings in South Paris which are well supported. South Church, Hallowell, expects to receive, as a gift from the late Miss Helen A. Lord of Chicago, a legacy of \$500. The debt of \$750 of the church in Foxcroft and Dover, it is reported, is entirely provided for.

New Hampshire.

HOLLIS.—According to the annual report, just published, nine persons were received to the church the past year, seven on confession, making a total membership of 188. Home expenses were \$1,453, and benevolent contributions, not including missionary boxes, \$382. Contributions are taken every fourth Sunday and all the denominational societies are remembered.

MANCHESTER.—Franklin Street. At the annual meeting of the church 500 persons sat down to the supper. The past year forty-two members were added, thirty-eight on confession. Following the

home missionary rally, Jan. 19, nearly \$1,000 were raised by this church and \$520 by the First Church.

WINCHESTER.—During his pastorate of nearly eight years the pastor, Rev. H. A. Hosford, has seen the resignation of every other pastor in the Cheshire Conference. He is now giving a series of Sunday evening lectures on Home Life to good congregations.

GOFFSTOWN.—So much interest was manifest during the Week of Prayer the meetings have been continued, the pastor having assistance from brother pastors. An after meeting has followed the evening service, and several persons have expressed a purpose to begin a new life.

CORNISH.—After a pastorate of twenty-two years Rev. J. T. Jackson has resigned, and will close labor March 15. He has been a successful pastor, greatly endearing himself to his people and to the town. He has been ready for every good work and will be greatly missed. He does not purpose to take another pastorate, but will locate at Merrimack.

EXETER.—First. The membership is now 182, including fifty-nine non-residents. The benevolences for 1895 were \$3,115, divided among the regular societies, of which \$1,365 were given to foreign missions and \$1,106 to home missions.

CENTER HARBOR.—Special meetings have continued since the Week of Prayer and resulted in an increase of interest in the line of distinctive work to promote spirituality. New efforts are being made to increase the membership of the Sunday school, and a home department has been started.

ATKINSON.—Mrs. Abby Page, one of the aged members of the church, has recently given \$1,000 to increase the chapel building fund. It is hoped enough will soon be in hand to warrant a forward movement in this direction.

ALTON.—Under the lead of the pastor, Rev. J. C. Emerson, a house to house canvass has been made of the two villages, showing only seventy-eight church members in a population of 580, representing three denominations.

DERRY.—During the past year seven persons have united with the church on confession. On account of frequent confusion with the other church in town, from similarity of names, the name of this church is to be changed.

CLAREMONT.—The church edifice is at present closed for repairs, and the congregation is worshipping with the Baptists.

The church in Lancaster has received a legacy of \$3,000 from the estate of Mrs. Jacob Benton.

Vermont.

CHARLOTTE.—The interior of the church edifice has been completely renovated at an expense of about \$1,500, of which all but about \$150 has been raised during the past year. Beautiful memorial windows have replaced the former windows, the ceiling and walls have been frescoed and the woodwork painted, modern oak seats have been put in and the floor has been newly carpeted, the effect of the improvements being entirely pleasing. At Christmas the people remembered their pastor, Rev. Hervey Gulick, with a generous gift. At the recent communion eight persons joined the church on confession and one by letter.

WILLISTON.—Deacon William Miller, who recently died, was one of the youngest of seventeen children, and was a deacon in the church for more than half a century. He sang in the choir till he was eighty-five years old. He died at the age of eighty-nine.

CABOT.—The reunion and roll-call brought out about ninety members. The total membership is 109. The benevolences were \$167 last year, and the expenses \$793.

The services led by Evangelist Whittier in Richford resulted in about seventy conversions. The year in Morrisville has been a prosperous period. During a recent storm the old meeting house in Plymouth, built in 1816, was shattered to the ground. The Randolph Center Church has closed a successful year with a balance in the treasury.

Connecticut.

HARTFORD.—First. At the annual meeting of the society last Friday night the year's expenditures were reported as over \$11,000. An additional expense the coming year will be the church's proportion of the paving of Main Street in front of its property, costing from \$900 to \$1,500. The sum of \$200 was voted the Sunday school and the treasurer was authorized to borrow any sum, not exceeding \$3,000, necessary to carry on the work of the year. The records are still kept in the same book which has been in continuous service for 212 years, the first entry having been made April 24, 1684. Fourth. The present membership is 851, a net gain

during the year of sixty-five. Park. About thirty members were present at the annual meeting of the society last week. The church has been without a pastor for about a year. The proposed union with the Pearl Street Church has failed to materialize.

NEW HAVEN.—Howard Avenue. During 1895 sixteen persons were admitted to membership on confession and seventeen by letter. The present membership is 462. The total expenditures were \$4,489. Rev. W. J. Mutch has been pastor since his ordination ten years ago. United. Dr. T. T. Munger preached his tenth anniversary sermon Jan. 19, reviewing the history of the church since its formation by a union of the North and Third Churches twelve years ago. The present membership is 616. The Sunday school has a membership of 464 and the Men's Club of 137. The benevolent contributions for 1895 were \$6,816. There were forty-three additions. Last Sunday evening the Men's Club service was addressed by Dr. P. S. Moxom on Culture.

CHESTER.—The formal re-opening of the edifice took place last Thursday, the occasion being a sort of a jubilee on the part of the pastor, Rev. Alexander Hall, and his people. The house has been closed many weeks, during which extensive improvements have been made. The entire interior has been covered with metal ceiling, the whole being harmoniously decorated, a new floor has been laid on a different plane, and a new carpet has been laid. Easy pews of a circular form have been put in and a new church hymnal purchased. A large congregation was present at the service.

GREEN'S FARMS.—The church held a reunion of its congregation Jan. 23. Its roll includes 137 members, and eighty-two were present. Addresses were made by neighboring pastors. Over 150 persons sat down to the collation. The church is in a united, prosperous condition, and is planning to work among the Germans and other nationalities who have settled in the parish within a few years. Rev. R. J. Thompson is pastor.

WILLIMANTIC.—The annual reports show the work to be in a prosperous condition. Forty-seven new members were added last year, making the present membership 328, the largest in the history of the church. The Boys' Brigade has had to suspend its bi-monthly drills on account of non-support. All the other departments are in a flourishing condition. The church is at present without a pastor.

STONINGTON.—First. Two centuries of existence and more have passed in this church, as shown by its latest manual. In all it has had twelve pastors, Rev. J. O. Barrows serving at present. There are contained lists of former pastors, deacons, Sunday school superintendents and members, besides a cut of the meeting house. The cash contributions for the past year have amounted to \$630. In addition fifteen barrels of clothing and other articles have been sent to missionaries and sufferers from famine in the West. The records show a steady increase for the past three years.

MYSTIC.—All the churches of the vicinity united in a fellowship meeting in the local church week before last. The sermon was preached by Rev. J. O. Barrows.

REDDING.—An enjoyable fellowship meeting was held Jan. 21. The general topic was Spiritual Life, and a missionary topic was also discussed. Rev. C. W. Francis preached the annual sermon.

ENFIELD STREET.—Mr. and Mrs. R. F. King have given the church a silver dining service. The young women of the church have also invested the remainder of the money they raised in silver for the dining-room.

NEW BRITAIN.—In the evangelistic meetings in which Rev. H. W. Pope is assisting, an unusual interest is manifest. Meetings were held all last week except Saturday, and on Sunday the South and First Churches united in a revival meeting. Much good is done, and the way is being prepared for the services which are to follow.

MIDDLE STATES.

New York.

NEW YORK.—Broadway Tabernacle. The annual reports from twelve departments show general prosperity. The present membership, after a thorough revision of the roll, is 833. There is a morning and an afternoon Sunday school, both growing. The benevolences of the church for the year have been \$25,942, of which the Society for Women's Work raised \$3,981, besides fifteen valuable trunks sent to home and foreign missionaries. The largest department is Bethany Mission. It costs about \$5,000 a year, of which \$1,000 is raised on the ground. A kindergarten was started during the year and is proving successful. The statistics of the mission are not included with those of the home church. Its Sunday school has a roll of about 1,300 and

there is a great variety of services every week day. Many members of the home church are engaged in the activities at this branch.

ELMIRA.—*Park.* Commemorative of the fiftieth anniversary a neat, comprehensive report of the observance has been published in pamphlet form, including the details of the pleasant services. The organization was the off-shoot of a Presbyterian church and started with forty members. Interesting accounts are given of the "seedling church" and of its various societies, and reminiscences follow. There are also inserted two fine cuts of the former and present edifices.

MADISON.—*Evangelist* H. D. Sheldon has been with the church two weeks and as a result of a special effort eighty persons have given evidence of conversion. The whole community has been aroused. Mr. Sheldon gave up a growing business to enter upon evangelistic work and has had success in his new calling.

NEW HAVEN.—The church has suffered much by removals so that there are now only ninety-three members. Yet the benevolences during the past year amounted to \$905. Rev. Samuel Johnson is pastor.

New Jersey.

EAST ORANGE.—*Trinity.* The offering at the Sunday evening service, which is conducted under the auspices of the Men's Club, has been given up. The women of the Helping Hand received many generous Christmas contributions for the poor and were enabled to provide thirty-two dinners. The Sunday school and sewing school are both doing well. Another special offering recently made was for the Memorial Hospital and amounted to over \$200. A box of clothing has recently been filled for the benefit of the Armenians. The finances of the church are in excellent condition. Envelope offerings supplement the pew rents. The debt of \$3,000 on the new edifice has been reduced by one-third, and a movement is now afoot with good prospects of success to clear it off altogether. The total benevolence for the past year was nearly \$2,200.—*Swedish.* This church is in excellent spiritual condition, as has been shown in the special meetings since the first of the year, many hopeful conversions being reported. Nineteen persons joined the church on confession the past year. The debt on the new building is being steadily reduced by a system of monthly gifts for the purpose. The Young People's Society meets twice a week.

NUTLEY.—*St. Paul's* has had a prosperous year, notwithstanding its pastor, Rev. J. A. Fairley, has been much of the time and still is disabled by the failure of his sight. The pulpit is supplied by his brother, Prof. William Fairley of the Reformed Episcopal Seminary of Philadelphia. Twenty-five persons have united with the young church the past year and there have been no removals. The music is of unusual excellence. A lot has been selected for a house of worship, and the money is about ready to pay for it. It is hoped that the building may be begun in the spring. The Sunday school shows an encouraging increase, and a Young People's Society for Christian Service has been formed, which already has a membership of thirty.

HOBOKEN.—*Norwegian.* This missionary church has been weakened somewhat the past year by removals, its constituency being of a more or less floating nature. Its prospects now, however, are good, since more members than it has lost will be added at the next communion. Others will join later. Its Sunday school, now three years old, continues to grow, and numbers now over sixty, a remarkable growth in view of the fact that most of the Norwegians of the city are young people and unmarried.

MONTCLAIR.—*Swedish.* This church, quite recently a mission, is growing. The membership now is thirty, and the congregation about three times as large. Its temporary pastor has now been called to the permanent pastorate. A building fund, now amounting to about \$1,500, has been formed.

DOVER.—*Swedish.* Thirty-one persons have joined this small church on confession the past year. The church is in a good condition spiritually, but the members are poor financially. Unhappily the pastor is about to leave them, having been called to Woodstock, Ct.

JERSEY CITY.—*Tabernacle.* Dr. J. L. Scudder contradicts the report that the property of the church is to be sold. He asserts that the church feels its responsibility in its present location, and has won its former success through its own efforts.

Swedish missions are to be found in Morristown, Elizabeth, Arlington and Plainfield. In the last named place a volunteer missionary continues to work amidst many financial difficulties.—Rev. A. P. Nelson, the Swedish superintendent, has

large plans for extension.—W. S. Clark has become pastor of the church at Guttenberg.

Pennsylvania.

RIDGWAY.—*First.* The church members responded to the annual roll-call to the number of 120 out of 274. Twenty-eight new members were received during the year, nineteen on confession. The total number of new members during the present pastorate of four years is 110. The Christian Endeavorers, Junior and Senior, number 140. All bills for the year were met and over \$775 given in benevolence. The congregation remembered the pastor and his wife generously at Christmas.

THE SOUTH.

Georgia.

ATLANTA.—*First.* Following the Week of Prayer meetings, which enlisted special interest, evangelistic services were held under the lead of the pastor, Rev. H. H. Proctor. Fifty conversions resulted. The church is deeply stirred. The Young Men's Sunday Evening League, recently organized, is meeting with eminent success. It has solved for this church the problem of the evening service. The pastor was presented with a Bible by Mr. Moody during his recent meetings here. It possesses a unique value, since it is one of the edition of 100 printed at Mr. Moody's special request.

SAVANNAH.—*First* has recently returned to its house of worship, which has been rebuilt at considerable cost. It has one of the most desirable locations in the city. The pastor, Rev. L. B. Maxwell, who has served the church for eight years, has resigned, to take special work under the International Sunday School Committee. He is to have charge of the work among the colored people in the South. But on account of pressure brought to bear from his church and other sources he has decided to return and resume the pastorate after six months. This decision causes general rejoicing among his collaborators in this section.

THE INTERIOR.

Ohio.

MEDINA.—The annual meeting was held Jan. 10, with business, social, supper, roll-call, with over 200 responses and addresses by members of the church. In the past year there were thirty-nine additions, thirty-two on confession, making the present membership 476. The benevolences were \$1,475, a gain of \$100. Total home expenses were \$2,500. The Sunday school average attendance is 263. About \$250 have been expended in fitting up the basement for the primary department. All branches of the work are prosperous and the people are united in their pastor, Rev. J. R. Nichols.

ROOTSTOWN.—The annual meeting was the best the church has held. There was a preparatory lecture, dinner and roll-call, responded to by 160 members and letters from others.

Illinois.

FALL CREEK.—This church, whose pastor, Rev. C. E. Conrad, felt constrained because of advancing years to give up his work, wisely called Rev. G. L. Brakemeyer. The completion of the new house of worship last fall furnished vantage ground for progress along other lines also. On New Year's Day the two remaining charter members with eighty-eight others, eighty-six on confession, entered into covenant with each other. It was a glad day for that community. A quiet revival has been going on for several weeks, and still greater results are expected. At a missionary rally in the fall \$65 were contributed for missions, the sum being later swelled to \$85.

GODFREY.—The annual meeting was an all day social at the parsonage with refreshments. There were forty persons present. The departments reported progress, notably the Sunday school, the Woman's Board and the Y. P. S. C. E. This is a small community, chiefly of farmers and fruit growers, and a suburb of Alton, on the edge of vigor and thrift. Rev. O. C. Dickerson is pastor.

MARSEILLES.—During the two years' pastorate of Rev. C. M. Sanders, there have been fifty-one additions, thirty-five on confession. Mr. Sanders hopes to be able to resume his work by February.

Indiana.

INDIANAPOLIS.—*Fellowship.* The annual reports showed \$1,250 raised on the field, of which \$400 were paid on the church debt. The church is five years old and has a roll of 125 members, twenty-nine of whom were received during the year. It is a neighborhood church and 200 families are being reached. The Sunday school has a membership of 225. Nine denominations, including Moravian, Dunkard and Lutheran people, are in the congregation, which is rapidly being assimilated into a harmonious whole under the popular and active pastorate of Rev. F. M. Whitlock.

CARDONIA.—Rev. Thomas Smith is assisting Rev. James Hayes in special meetings here. One hundred dollars have recently been raised among the miners for church improvements.

Michigan.

LANSING.—*Plymouth.* The Guild is the latest organization in the church. It is composed of young women, with young men as honorary members, and its objects are social, literary and missionary development. The Guild began its career by compiling and publishing, in most attractive holiday form, a little book of quotations appropriate for Christmas and New Year, entitled Christmas Thoughts. A thousand copies were sold in three weeks, clearing over \$250, and a second edition of the book is ordered for sale during the year. Fifty members were received last year.

GRAND RAPIDS.—*Barker Memorial* Chapel on the west side was dedicated recently. It cost \$1,351, and is paid for without the help of the C. C. B. S. The lots were given by the late G. M. Barker, after whom the chapel is named. A church will soon be organized.

The meeting house of the Dorr church has been moved to Melrose, much to its advantage.—Rev. Wilfred Lindsay at Saugatuck is supported by a united and prosperous church, which celebrated its thirty-fifth anniversary Jan. 12.—The Alpine and Walker church with a branch at Grange Hall has suffered from proselyting tendencies, but has maintained all departments of its work under the leadership of Rev. J. T. Walker.—Bass River, yoked with Allendale under the pastorate of Rev. W. P. Wilcox, has found that there are disadvantages in organizing a church with too many heterogeneous elements brought together in revival and is patiently working over its material.—Clarksville, also organized in a revival, is learning lessons of patience and is yoked with South Boston under the lead of Rev. D. S. Arnold.—Middleville and Irving are prosperous, the latter never more so, under the pastorate of Rev. Harry Appleton, who is completing his first year with these churches.—The Dano-Norwegian church, organized in February, has found its field too narrow and has ended its brief but not fruitless life.

Wisconsin.

APPLETON.—*First.* Rev. John Faville has just preached his tenth anniversary sermon. In entering upon his eleventh year this pastorate becomes the longest in the history of the church. A representative of the C. H. M. S. organized this church forty-five years ago. Four years it worshipped wherever it could, and began a church building in 1854. It received aid from the C. H. M. S. eight years, when it became self-supporting, and since then it has returned to that society ten dollars for every one received. In coming here Mr. Faville found a church of 358 members and current expenses of about \$2,400 a year. Now the church has 555 members, the parish includes 560 families, the Sunday school has 945 members and the current expenses are \$6,000. The valuation of church property has increased from about \$12,000 to over \$50,000. The development of the auxiliary societies has been commensurate with the progress of the church proper. During the ten years the church has received 441 members, of whom eighty-six were by letter. No communion season has passed without additions.

MILWAUKEE.—*Grand Avenue.* Last Sunday the church welcomed back its pastor, Dr. G. B. Ide,

HARPER'S WEEKLY.

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FOR FEBRUARY I

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who has been sick in the East since the National Council. He has the sympathy of many friends in this long season of rest. Meanwhile his pulpit has been supplied acceptably by Rev. H. T. Sell, lately of Auburn Park near Chicago, Ill.

MADISON.—The past year was prosperous and closed with a total of 723, benevolences for that period of \$3,746 and home expenses of \$7,056.

The Sunday evening club recently formed in Wau-pun promises well.—The club in Platteville has succeeded in filling the house at the evening services.—In Baraboo a new house was dedicated last year, which is well filled at the services.

THE WEST.

Missouri.

CAMERON.—The Congregational and Presbyterian churches united in calling R. L. Layfield, the Kansas City evangelist, to assist them in special meetings beginning Jan. 13. After a week all the churches united in the services. The attendance is steadily increasing.

Iowa.

GRINNELL.—Dr. G. F. Magoun's many friends will be pained to learn of his serious illness and great suffering. The interest taken and the sympathy expressed by his friends are touching. It is another proof of the power of a self-sacrificing and consistent Christian life devoted to the welfare of others. He has lost none of his interest in public affairs or in the prosperity of the church.

MANSON AND CENTER.—The work is progressing under the charge of Rev. George Marsh. During the four months of his pastorate fifteen members have been received at Manson and six at the Center. The latter people are planning to build a house of worship in the spring. A site has been given and funds are now being raised. The Week of Prayer has been followed at Manson by a series of special meetings with encouraging results.

PRAIRIE CITY.—Rev. J. J. Mitchell has been following up the Week of Prayer with a series of special meetings in which he has been aided by Rev. A. C. Rosenberger of Mitchellville. The church is active and the outlook encouraging. During 1895 \$860 were raised, of which \$47 were for benevolences. The Ladies' Aid and the Young Ladies' Societies have rendered much assistance.

CEDAR RAPIDS.—First. The net gain the past year has been the largest in its history. During the past four years 142 persons have been welcomed to fellowship, the benevolence increased from \$1.50 to \$3.50 per member, many new methods introduced, \$1,500 has been paid on indebtedness and a second church organized out of a mission. Rev. G. R. Dickinson is pastor.

TRAER.—The church has not been so awakened in years as it is now through a series of special meetings. In a single week twenty-four persons professed conversion, and Jan. 19 twenty members were received into the church. As many more are ready to join. Rev. O. O. Smith is pastor.

MITCHELL.—Thirty conversions are reported as a result of the union meetings conducted by Evangelist Packard. He is now at Muscatine assisting Rev. G. M. D. Slocum in special work.

MOINTHE.—Special services are in progress conducted by the Congregational and Methodist pastors. At the first meeting, led by Rev. L. M. Pierce, there were three conversions.

There were 125 cards signed at the revival meetings recently held in Garner in care of Mr. W. A. Sunday.—Revival meetings are in progress in Iowa Falls, Rev. T. M. Price, the pastor, being his own evangelist.—During the two and one-half years of Rev. F. E. Carter's ministry at Clear Lake there have been seventy accessions to the membership.—At Charles City Evangelist Williams has been conducting a series of special services.

Minnesota.

MINNEAPOLIS.—Fremont Avenue. As the result of evangelistic services there have been a number of conversions, with nine additions to the membership. A small indebtedness has been cleared.—First. Evangelist Thompson is assisting in revival meetings, one or two other churches uniting, and there is increasing interest.—Fifth Avenue. During the pastorate of Rev. E. C. Whiting the church has prospered and an addition to the building has been erected, the Sunday school crowding the seating capacity.—Forest Heights. During the one year pastorate of Rev. J. P. Dickerman, which terminates Feb. 1, a house of worship has been built costing, with lots, \$3,000, and it has been entirely paid for excepting a loan from the C. C. B. S.

ST. PAUL.—The St. Paul Congregational Union held its anniversary Jan. 21. There was a report from Rev. J. B. Drew and addresses by Rev. Messrs. J. H. Morley and H. A. Riser. There are now thirteen Congregational churches in St. Paul, the last

two accessions being organized out of branches of the People's Church.—Olivet has made much progress during the year, having received substantial additions and enjoyed a revival. It sustains a hopeful mission.—Atlantic has organized a men's club which fills the house Sunday evenings.

BROWNTON AND STEWART.—These two churches, united under Rev. J. W. Danford, have asked him to remain another year, have decreased the aid from the C. H. M. S. and presented the pastor with valuable gifts. In spite of many discouragements both churches have made substantial progress.

GRANITE FALLS.—Owing to a changing population, foreigners taking the place of the natives, the church has been weakened. Mr. J. H. Hjetland is at present assisting Rev. J. W. Todd at Montevideo and both work as occasion arises at Granite Falls, with the hope of securing a resident pastor.

WINTHROP.—Revival services are being held with some conversions. The town is largely foreign and has three out-stations, where services are also being held. Many of the people come from more formal churches and are receiving new conceptions of spiritual life.

The Lamberton church, although pastorless, sustains services and expects a pastor soon.—The new parsonage at Ellsworth, which is completely paid for, excepting a loan from the C. C. B. S., greatly strengthens this triple field.—At Crookston revival meetings, Evangelist C. N. Hunt assisting in union services, have developed considerable interest, resulting in several conversions.

Andrew G. Nelson, general missionary among the Swedes, whose field covers northeastern Minnesota and northern Wisconsin, during the year ending Oct. 1, 1895, preached 315 sermons at thirty-three different points in nine counties. His regular work necessitates much traveling and includes house-to-house visitation as well as the holding of from one to four public services daily, often at points several miles apart. One night last month he slept with only his sheep-skin lap robe for a bed and his fur coat for a covering, waking refreshed and happy.

Kansas.

LAWRENCE.—Pilgrim. Twenty-two persons were welcomed to fellowship Jan. 19, making forty within two weeks. In some cases whole families united, causing deep rejoicing.

Nebraska.

HOLDREGE.—This church, Rev. V. F. Clark, pastor, is entering hopefully upon the new year. At the beginning of the year all debts were practically paid except what is due to the C. C. B. S. The Y. P. S. C. E. is fitting up the church parlors. Mr. Clark preached Jan. 17 to a large congregation at a point in the country where revival work has lately resulted in a number of conversions and where the organization of a church is in prospect. He also has an interesting class in Puritan history. The women's society of the church devote half their meetings to the study of missionary subjects and have prepared a unique program for the current year.

WALLACE.—Although in the western part of the State and having suffered from removals, this church finds its congregations well sustained and its departments of work going forward successfully.

It has always had a strong hold upon the country population in the region and this work is well sustained by the present pastor, Rev. C. G. Murphy. One of the most hopeful features is a Junior C. E. Society, the members of which are faithful in attendance and earnest in the Christian life. Mr. Murphy is assisting Rev. G. W. Knapp of Grant in special meetings.

CURTIS.—Rev. C. W. Preston is to enter at once upon special work at one of his out-stations where there is a growing interest. He has been assisted by Rev. G. W. Knapp of Grant in special services at the home church. When Mr. Preston's appointments keep him in the country over Sunday evening the home church is always glad to hear his wife preach.

WYMORE.—Rev. W. S. Hills finds his work constantly increasing in extent and interest. Five persons united with the church, Jan. 12, making fourteen in all since Mr. Hills came to the field in October. The Sunday school has increased to a membership of ninety, an active Y. P. S. C. E. was lately organized, and a Martha Washington Society is making itself useful in social and financial matters. Evening congregations sometimes reach 300.

OMAHA.—Park Vale. Rev. A. H. Byles assisted Mr. W. H. LeBar in the communion service, Jan. 19, when eight were received into membership on confession, the first fruits of special meetings which had been held two weeks previously. The Sunday school is increasing in numbers to such an extent that need is felt of a larger building.

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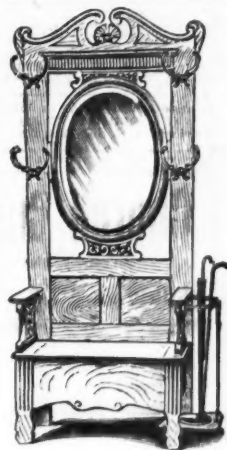
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THE GENERAL THEOLOGICAL LIBRARY, at its new building, 53 Mt. Vernon Street, Boston. Founded for the benefit of clergymen, theological students, Sunday school teachers, authors, and readers of a Christian literature of all denominations. It contains 17,000 volumes and 100 periodicals in the reading-room. Its books have circulated in more than 500 towns and villages in 12 different States of our country. It is supported by donations, bequests and fees from life and annual members, who have the full use of the library, and by the perpetual membership of churches, whose pastors have the use of the library, including the drawing of books, forever gratis. Donations and fees should be sent to Rev. Luther Farnham, secretary, at the library.

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Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
REV. W. C. STITT, Secretary.
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FARNHAM.—Under the leadership of Rev. E. E. Sprague this church has been energetically pushing its work in two or three country districts, with eminent success. The pastor has been earnestly supported in this work by an active Y. P. S. C. E., and Supt. J. D. Stewart is giving two weeks to Sunday school institutes at these points.

BERTRAND.—This church united with the Methodists in evangelistic services, in which a number of persons expressed hope in Christ, five having already united with the church. The pastor, Rev. F. D. Healey, will teach for a short time in the high school in connection with his pastorate.

ALBION.—This church is making an earnest effort to educate its young people along the lines of Congregational history and effort.

Evangelist Billings is assisting Rev. Samuel Williams of Riverton in special services, which promise good results.

PACIFIC COAST.

California.

SAN FRANCISCO.—First. The pastor, Rev. Dr. C. O. Brown, is prosecuting in the courts, for blackmail, a woman who has served a term in prison in Massachusetts. At his request a committee was appointed by the Bay Association, Jan. 13, to consider the charges made against his good name.—Third. The pastor conducts a large Bible class at the close of the morning service. A Men's League has been organized with a good membership.—Plymouth. The Ladies' Foreign Missionary Society celebrated its twenty-fifth anniversary Jan. 17.

SAN MATEO.—Since the arrival of Rev. F. V. Jones evening congregations have so increased that more pews are needed. The meeting house has been renovated at an expense of \$250.

OAKLAND.—Plymouth Ave. Special and pleasant services were recently held in connection with promotions from the infant class to the main school.

At a recent communion service at Santa Cruz of the five persons uniting on confession two were Japanese and two Chinese.

Washington.

SPOKANE.—Westminster. Reports at the annual meeting inspired gratitude to God for past blessings and hope for the future. The Ladies' Missionary Society has taken on new life. A systematic course of study has been outlined and once a month carefully prepared papers are read. Rev. F. P. Cherrington is pastor.—Second. The annual meeting was full of enthusiasm. Every department was found in excellent condition and the future seems full of promise. The Sunday school enrollment has reached 220. This department contributed \$30 for benevolences during the year. The Ladies' Aid Society has proved itself invaluable and the Junior C. E. Society has added \$15 to the church treasury.

—Plymouth. This church has always worshipped in rented buildings heretofore, but now rejoices in the prospect of a house of its own, to be completed early in February. Preparations are being made for a library in connection with it. Papers, magazines and books will be gratefully received if sent to the pastor, Rev. Jonathan Edwards. The Senior C. E. Society has assumed the cost of the front window and the Juniors will provide the lamps.

PLEASANT PRAIRIE.—This church is now worshipping in a schoolhouse which is too small to hold the congregations. It will be compelled to build in the near future.

The edifice at Clayton, Rev. J. J. Hancock, pastor, was opened Jan. 12, Rev. Messrs. Jonathan Edwards and T. W. Walters officiating.—The Juniors have purchased a new stove for the church in Hilliard.

"BROWN'S BRONCHIAL TROCHES" are the simplest, quickest and most effectual remedy for bronchitis, asthma and throat diseases.

KEEP IT HANDY.—Coughs, colds and bronchial troubles come on unawares and when least expected. A dose or two of Adamson's Botanic Cough Balsam will check a cold and prevent its development. It is as good as life insurance. Sold by all druggists.

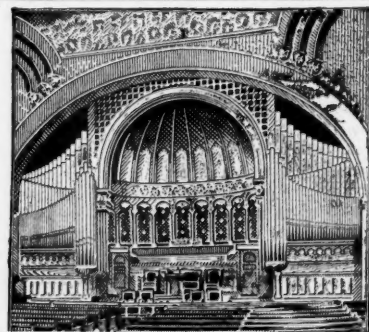
ONE has to buy four barrels of white flour to get as much mineral food as he would get from one barrel of FRANKLIN MILLS FINE FLOUR of the ENTIRE WHEAT and in so doing taxes his stomach to digest four times as much starch as nature intended he should to get the necessary amount of vital food.

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THE BUSINESS OUTLOOK.

Taking everything into consideration, the mercantile situation wears a brighter aspect than one week ago. Monetary rates are a trifle easier, which is a happy factor in itself. Hitherto, banks and trust companies have confined themselves to merely accommodating their regular customers and have not done much in the way of buying business paper. Latterly, however, they have showed more disposition to handle it.

As we draw near to the day of the sale of the new Government bonds, Feb. 5, financial circles are feeling more confident that the issue will be an entire success. Nor do the majority of financiers expect to see any severe contraction of the currency, because the Treasury Department has provided a plan for the payment of the bonds in installments.

Furthermore, it is expected that the issue will be two or three times over-subscribed, so that, as only \$100,000,000 of bonds are to be sold, it is probable, if not certain, that all this money now withheld for subscription purposes will seek employment in loans in the open market. This ought to be reassuring to business men, as undoubtedly many of the recent large mercantile failures were caused by tight money. Financial institutions here have been large lenders of money on warehouse receipts, showing that business houses were carrying large stocks for which there was no market.

However, the whole aspect of the situation is brighter. Wheat has advanced steadily and it is said that iron was secretly advanced last week, the announcement not being made up to the time of this writing. Exports of general merchandise are increasing and imports decreasing, which is another favorable factor.

Cotton goods are slow of sale, which is causing the mills to store their product. Prices for these goods, however, are considerably above what they were a year ago. Wool continues firm, but there is only a light business with the mills. The demand for woolen goods has improved of late. In leather the trade is very dull. The Leather Trust's tanneries remain closed for the most part.

In the stock market there is a decidedly better feeling and prices scored a good advance last week. After the bond issue is settled it is felt that that event will be the signal for a general advance in security values.

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Dr. J. GUY McCANDLESS, Pittsburg, Pa., says: "I have used it in various forms of dyspepsia, with gratifying results."

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Eighty-third Semi-Annual Statement, Jan., 1895.

SUMMARY OF ASSETS.

Cash in Banks.....	\$410,496.19
Real Estate.....	1,666,572.17
United States Stocks (market value).....	1,453,875.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value).....	3,618,607.50
State and City Bonds (market value).....	813,914.94
Bonds and Mortgages, being first lien on Real Estate.....	519,894.34
Loans on Stocks, payable on demand.....	125,100.00
Premiums uncollected and in hands of Agents.....	504,833.18
Interest due and accrued on 1st January, 1895.....	46,524.22
	\$9,159,836.54

LIABILITIES.

CASH CAPITAL.....	\$3,000,000.00
Reserve Premium Fund.....	4,369,289.00
Reserve for Unpaid Losses and Claims.....	730,119.75
Net Surplus.....	1,070,427.75
	\$9,159,836.54

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W. L. BIGELOW, } Secretaries.
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ADDITIONS TO THE CHURCHES.

Conf. Tot.		MASSACHUSETTS.		Conf. Tot.	
CALIFORNIA.					
Alpine,	3	3	Medford, Mystic,	—	13
Campbell,	—	7	Norwood,	—	2
Chula Vista,	—	6	MICHIGAN.		
Green Valley,	—	11	Cadillac,	—	5
Highlands,	—	1	Mancelona,	—	4
Loth,	—	1	Moline, Dorr,	—	5
Oakland, Plymouth Ave.,	—	6	Port Huron,	—	40
Pasadena, North,	—	5	MINNESOTA.		
Perris,	—	1	Minneapolis, Fremont,	—	9
Pico Heights,	—	11	Ave.,	—	4
Poway,	—	2	Stewartville,	—	—
Riverside,	—	4	MISSOURI.		
Santa Ana,	—	5	Green Ridge,	—	11
Santa Barbara,	—	5	Lebanon,	—	4
Santa Cruz,	—	5	NEBRASKA.		
San Bernardino,	—	3	Alblon,	—	2
First,	—	5	Bertrand,	—	5
San Diego, First,	—	11	Burwell,	—	7
Sebastopol,	—	4	Cambridge,	—	12
Whittier,	—	4	Cortland,	—	12
CONNECTICUT.					
Lebanon,	—	2	Omaha, Park Vale,	—	8
Rocky Hill,	—	6	Wymore,	—	1
Seymour,	—	6	OREGON.		
ILLINOIS.					
Atlas,	—	4	Astoria,	—	3
La Harpe,	—	19	Portland, First,	—	1
Providence,	—	15	Salem, First,	—	4
INDIANA.					
Coal Bluff,	—	8	Charlotte,	—	8
Indianapolis, People's,	—	3	Hyde Park, North,	—	14
Plymouth,	—	11	WISCONSIN.		
Whiting,	—	7	Appleton,	—	6
KANSAS.					
Banner,	—	12	El Dorado,	—	4
Downs,	—	7	OTHER CHURCHES.		
Lawrence, Pilgrim,	—	22	Central City, Mo.,	—	21
MAINE.					
Ashland,	—	16	Colorado Springs,	—	3
Deering, Free,	—	11	Col., Second,	—	9
Monson,	—	2	Kensburg, Pa.,	—	11
West Brooksville,	—	8	Norway,	—	3
MASSACHUSETTS.					
Amherst, First,	—	11	Osama, S. D.,	—	5
Fall River, Broadway,	—	3	Truro, N. S.,	—	12
French,	—	8	Webster, N. H.,	—	10
			Wellsville, N. Y.,	—	3
			Churches with less than three,	—	20
Conf., 336; Tot., 664.					
Total since Jan. 1. Conf., 1,771; Tot., 3,422.					

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 24.

The meeting opened with singing "All hail the power of Jesus' name," and prayer led by the president, Mrs. Judson Smith. The unity of spirit which prevails in all truly Christian work, with its variety of method and manifestation, was illustrated in the person of the leader, Mrs. Fessenden, president of the Massachusetts W. C. T. U., who defined the purpose of such work as "the uplift of humanity." The topic which she selected was "the ministry of pain," reading the story of Paul's sufferings from 2 Cor. 11: 23-33, and the description of the glad victory of the "great multitude which no man could number," spoken of in Rev. 7: 9-17. She condemned the too general impression which leads many to ask, "What have I done that God should punish me so?" reminding such that our suffering Christ was also a sinless Christ, and in what she said concerning pain as punishment, or rather as warning, as tending to promote purity, and as vicarious, suggesting many interesting seed thoughts.

Sympathy was expressed for Mrs. Joseph Cook in her present anxiety as to Mr. Cook's health, and for Clara Barton as she goes on her way to Constantinople to carry relief to the suffering, of whatever name or creed. Mrs. J. L. Hill spoke of the power of the word "nevertheless," and the implied conclusion which follows it after many a painful reflection.

Mrs. Smith introduced Mrs. J. F. Clarke, better known as Miss Beach, who went to Bulgaria in 1869 and after three years returned, but whose love for the work there has not waned during the interval, and who spoke of her pleasure in going back to the same people, although she could not refrain from a minor strain since the announcement of the "cut" in the appropriation of money for the mission.

It was a pleasant surprise to see the sunny face of Mrs. S. W. Howland of Ceylon, who is spending a year in the country, but is not often in Boston. The little tremble in her voice as she began to speak was due to that same dreadful "cut" of which Mrs. Clarke had spoken, and which is carrying discouragement to the little company of workers in Jaffna. She had been reminded of McChyne, who once wondered if "the Lord wanted

McChyne as much as he had thought he did," and said, "Perhaps the Lord does not want the Howlands as much as we thought he did." "This means dismissing ten native helpers, and you cannot know what that means." She reported a recent Y. M. C. A. convention in the island, and a list of 140 names of young men who had promised to give a half-hour each morning to Scripture study and prayer; six young men from Jaffna College have united with the church, and thirty girls from the Uduville boarding school. She recommended the leaflet Expectation Corner and the Open Door. Truly there are plenty of open doors, but, alas, there seems to be a great lack of expectation corners.

Don't buy cheap, trashy bindings that are dear at any price. You pay but a trifle more for



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VELVETEEN

SKIRT BINDINGS

and save your time, your money and your dress.

Look for "S. H. & M." on the label and take no other.

If your dealer will not supply you we will.

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is the best muslin for pillow slips and shams."

Made in 41 and 45 inch widths. For sale by all retail Dry Goods Dealers.

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well begun is half done. Begin well by getting Ferry's Seeds. Don't let chance determine your crop, but plant Ferry's Seeds. Known and sold everywhere.

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NEW DOUBLE SWEET PEA, Bride of Niagara,

True to name. Price—Packet 25 cents, half packet 15 cents.

The Wonderful CRIMSON RAMBLER ROSE, only 15 cents.

VICK'S FLORAL GUIDE, 1896.

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Full list of Flowers, Vegetables, Small Fruits, etc., with description and prices. Mailed on receipt of 10c., which may be deducted from first order—really free,—or free with an order for any of the above.

ROCHESTER, NEW YORK.

...JAMES VICK'S SONS...

Do you make doughnuts this way?

Sift 1 quart flour, 1 saltspoonful salt, 1 saltspoonful ground nutmeg or cinnamon, 3 rounding teaspoonfuls baking powder, together. Beat 3 eggs; add 1 cup sugar, 1 cup milk, 3 teaspoonfuls melted Cottolene. Stir these into the flour, roll and cut into shape. Have kettle $\frac{3}{4}$ full of Cottolene—at just the right heat—and fry the doughnuts in it for 3 minutes.

For frying, Cottolene must be *hot*, but don't let it get hot enough to smoke or it will burn. To find if it is hot enough, throw into it a single drop of water. When at just the right heat, the water will *pop*.

Genuine has trade marks—"Cottolene" and steer's head in cotton-plant wreath—on every tin.

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DURKEE'S SPICES

THE WELL KNOWN "GAUNTLET BRAND" EXCEL IN PURITY, STRENGTH & FLAVOR.

TEMPERANCE.

— Governor Evans of South Carolina will issue soon a special message treating of the State dispensary law and its results.

— The senate committee on territories had the collector of revenue at Sitka before it recently, arguing in favor of granting licenses for the sale of liquor in Alaska. At present such sale is illegal, but liquor is sold.

— *The Nation* of Jan. 16 publishes a letter from Brunswick, which sets forth in a temperate fashion the condition of affairs in the State of Maine after forty-five years of prohibition. Whether or not it deals justly with the facts it is not for us to say, but the temper of the communication is so unusual as to make us incline to believe in its conclusions.

— Superintendent Skinner, of the New York State Department of Instruction, has prepared and had introduced in the legislature of that State a bill repealing the law of 1894, which compelled the public schools to give instruction on the nature and effects of alcoholic drinks and narcotics. A man holding such a position is supposed to execute law, not frame it.

— Mr. Gallivan of Boston has introduced a bill in the Massachusetts legislature giving the control of the liquor licenses in Boston to a board of excise commissioners, two to be appointed by the governor and two to be named by the mayor of the city. This law aims at severing the present relations between the Board of Police Commissioners and the saloon keepers, and if passed will once more give partisanship free rein in administering Boston's excise affairs.

— Senator Peffer of Kansas and Representative Denny of Mississippi have introduced bills in Congress which, if treated as they deserve to be, will be passed. They aim to make it impossible for the nation to set up traffic in liquor in territory that has been won to prohibition. As it is now the internal revenue laws and federal officials are the chief foes of temperance in not a few sections of the country.

— The officials of the New Hampshire Law and Order League declare their willingness to meet the *Boston Herald* or its witnesses, hear all the testimony it can produce, and purge the league of all officers found guilty of the offenses which the *Herald* has insinuated it has proof of. They say that if the *Herald* is in the work in the interest of justice or decency it will not refuse to comply with the request, but if it declines to comply the league will interpret its action as proof that it is "the paid organ of the liquor interest." The *Herald* has printed the reply of the league to its charges, but refuses to act as prosecutor in an investigation.

— The Massachusetts Total Abstinence Society, at its annual meeting last week, re-elected its former officers. The secretary stated that the society has, through its agents, visited 171,327 families during the last year, has had personal interviews with 288,963 individuals and distributed 3,991,048 pages of literature. The society's legislative committee intend to approach the legislators with bills favoring the following schemes:

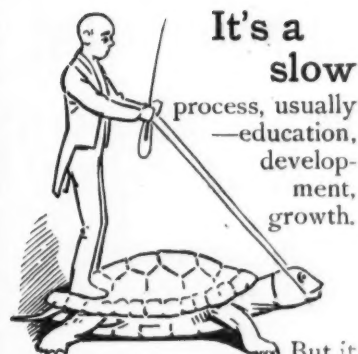
All license fees should go to the State treasury, and the place of delivery of liquor should be construed as the place of sale. The saloon should not be allowed any nearer a church edifice or a private school than to a public school, and it should be less easy for justices and judges to let convicted liquor sellers off with simply a fine. A residential ward or section of a city should have power to prohibit the granting of liquor licenses within its own borders.

— The South Classis of Bergen dropped Rev. Julius Fiecke from its rolls recently. Mr. Fiecke is the Reformed clergyman who opened a saloon in Hoboken because of the inadequacy of his salary as pastor. Part of his testimony is interesting for its naïveté and peculiar point of view:

I knew it was illegal, but over in Hoboken the Sunday-closing law is not enforced. If I had been told by a single policeman to close up, I would not have sold a drop of beer, but not a single policeman has bothered me. I admit it may not be just a nice thing for an ordained minister to conduct a saloon, but there is nothing contemptible or scandalous about the business. While God gives people beer to drink, surely there must be some one to dispense the drinks. I am prepared to cheerfully take up the ministry again if I could find a church that would give me a salary large enough to enable me to support my family, but you can't pay rent and educate five children on \$700 a year.

— A Populist congressman from Alabama recently made assertions respecting the debauchery of congressmen, which assertions Rev. B. Fay Mills recently repeated in an evangelist address delivered in New Haven. Rev. S. K. Perkins of West Springfield wrote to Congressman Morse to know if the charges were true. He replies:

The paragraph you send me is an unmitigated falsehood and a foul slander. I was present at the time referred to, and know what I am talking about. The author of that should hang his head in shame. It is part of the populist plan of campaign. I showed the paragraph to ex-Speaker Crisp and Speaker Reed, and they will both subscribe to my statement above. You can make any use of this letter you deem proper. The members of Congress for virtue, good character and sobriety will compare favorably with the same number of men in any place on the face of God's green earth. I have been here almost seven years, and I have never seen in that time but one intoxicated member in Congress, or two at most, who showed the effects of drink.



But it hasn't been so with Pearlline. Pearlline's success has been a wonder, from the start. The more so when you consider the many imitations which claim to make washing easy. These things tend to confuse people. They're forced on the public by peddlers, prizes, substitution, etc. No doubt they're often thought to be the same as Pearlline. We protest. Don't judge Pearlline by the company it has to keep. 47

Delicate Lace

and Lingerie can be washed with perfect safety if you use

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TRADE MARK.

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THE SHAWKNIT STOCKINGS,

Containing No Bunches and No Perceptible Seams, constructed in accordance with the Shape of the Human Foot, and knitted from the Best of Yarns, are

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Coarse, Fine, and Extra-Fine (half-hose), in solid colors and mixtures, for Men and Youths; Super-Stout (hose) in black for Boys and Girls.

Look for *Shawknit* on the toe.

SOLD BY THE TRADE GENERALLY, AND OBTAINABLE DIRECT FROM THE MAKERS.
Descriptive Price-List to any applicant.

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"WELL BRED,
SOON WED."
GIRLS WHO
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QUICKLY
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WELL WORTH TELLING.

A Well-Known Senator Tells A Remarkable Story.

No Possible Doubt As to Its Absolute Truth,

From the High Standing of the Senator.

Higher the Position, More Interesting the Facts.

Readers Eager for Just Such Details.

Senator Frank Plumley of Northfield, Vt., is a man of national reputation. No man today stands more prominently before the people of the State of Vermont than he.

A lawyer by profession, he was elected to the House of Representatives in 1882, is Trustee of Schools, Trustee of Northfield Bank and Trustee of Norwich University (a Military School under patronage of the U. S. Government), has been Trustee of the Montpelier Seminary, Chairman of the Republican State Convention, 1886, Delegate at large to the Republican National Convention in 1888, was United States Attorney for Vermont, 1889 to 1894, and is now State Senator.

Senator Plumley is well known throughout the United States, having been selected by the National Republican Committee as speaker to stump the State of Michigan for Blaine in 1884, and again in 1888 and 1892 he spoke through the West for the Republican presidential candidate.

When he came out of the presidential campaign in '92, owing to overwork he was almost a complete nervous wreck.

Senator Plumley says:

"In the fall of 1892 I came out of the presidential campaign with my nervous system almost broken.

"Rest and ordinary remedies did not assist me. Some of my personal friends advised me to take a course of Dr. Greene's medicine, which I did with entire success.

"I use Dr. Greene's Nervura blood and nerve remedy for that exhaustion caused by long continued mental work, and think well of it."

We understand that Senator Plumley's cure is radical and complete, and, while we congratulate the popular Senator on his recovery, we cannot but add that this is a distinct triumph for that marvelous medicine, Dr. Greene's Nervura blood and nerve remedy, which, owing to the high standing of Senator Plumley and the fact that he is so widely known, will give Dr. Greene's Nervura a great boom.

The remedy deserves it, for it is in truth a most wonderful curer of disease, a restorative and invigorator which stands at the present day without a rival in making people well; a remedy which is always sure to cure, to give health and strength, to make whoever uses it strong and vigorous.

This most valuable remedy is not a patent medicine and should not be classed as such, for it is the discovery and prescription of one of our leading specialists in nervous and chronic diseases, Dr. Greene of 34 Temple Place, Boston, Mass. The doctor gives an added value to his great remedy by allowing all who desire to consult him without charge, either in person or through the mail.

WEEKLY REGISTER.

Calls.

ABLETT, Jno. C., Alton, Io., to Tomahawk, Wis. Accepts.
BLISS, Leon D., recently of Pittsfield, Mass., to Great Barrington, where he has been supplying. Accepts.
CHAPLAIN, E. G., Boylston-Center, Mass., to Haddam Neck, Ct.
CHILDS, William, Watervliet, Mich., to Augusta.
CHUNN, Clay D., to remain another year at Rocky Hill, Ct.
CRANE, Henry C., Providence, R. I., to United Ch., E. Providence.
DANFORD, Jas. W., to remain another year at Brown ton and Stewart, Minn.
DAY, Frank J., of the Congregational College, Montreal, to Sherbrooke, Que. Accepts, to begin May 1.
EVANS, Daniel A., Lamolite, Ill., to Bartlett. Accepts.
GARNER, Alex. C., Rusk St. Ch., Paris, Tex., to Mobile Ala. Accepts.
GREEN, Jno. M., DeKalb, Ill., to Doremus Ch., Chicago Accepts, and has begun work.
HAUN, Geo. C., declines call to Sun Prairie and Token Wis., and will continue his work under the S. S. Society.
HUNT, Theo. C., Riverside, Cal., to Olivet, Mich.
KELLOGG, H. Martin, Wolcott, Ct., to Montville. Declines.
LANGDALE, Thos. G., Clark, S. D., accepts secretaryship of Redfield College.
LONGFELLOW, Chas. H., to remain another year at Villa Park, So. Cal.
NELSON, Jno. W., Toledo, Io., to Aurora, Mo. Declines.
OBERHAUS, Herman F., Madison, Wis., to supply permanently at Sun Prairie and Token. Accepts.
ROSE, Samuel, Provo, Utah, to Tiverton, R. I.
SECOMBE, Chas. H., Park Manor Ch., Chicago, Ill., to Sibley, Io.
SHAW, Geo. W., St. Anthony Park, Minn., to Ortonville. Accepts.
SPIRE, W. J., Park Rapids, Minn., to Wythe and W. Rockford, Ill. Accepts.
STACEY, Jno. W., Oxford, Mich., to Webster. Accepts.
TATE, Wm. J., of Union Ch., Brighton, Mass., to East Ave. Ch., Lockport, N. Y. Accepts.
VAN WAGEN, Allen J., Creston, Io., declines call to Emporia, Kan., and accepts one to Carthage, Mo.

Ordinations and Installations.

INGHAM, J. E., o. Mazeppa, Minn., Jan. 21.
JOSEPHSEN, Hans P., o. p. Clintonville, Wis., Dec. 23.
Sermon, Rev. John Faville; other parts, Rev. Messrs. W. Gerrie, T. G. Grassie and C. J. Jensen.
KELLOGG, Fred. H., o. p. Pelhamville, N. Y., Jan. 22.
Sermon, Rev. Cyrus Richardson, D. D.; other parts, Rev. Messrs. W. D. Love, Silas Cook, W. G. Foot, G. H. De Bevoise.
MOORE, A. H., o. Blairsburg, Io., Jan. 22. Sermon, Rev. E. R. Latham; other parts, Rev. Messrs. T. O. Douglass, D. D., C. P. Boardman, W. B. Sanford, Walter Radford.
WATERMAN, William A., i. Millard Ave. Ch., Chicago, Ill., Jan. 21. Sermon, Rev. F. A. Noble, D. D.; other parts, Pres. F. W. Flisk, D. D., and Rev. Messrs. J. G. Armstrong, J. A. Adams and James Tompkins, D. D.

Resignations.

DICKERMAN, Josiah P., Forest Heights Ch., Minneapolis, Minn.
HOLBROOK, Amos, Colchester, Vt., after a pastorate of eight years, to take effect Apr. 1.
JACKSON, J. T., Corinth, N. H., after a pastorate of twenty-two years, to take effect Mar. 15.
MITCHELL, S. L., Sherbrooke, Que.
REED, Jos. H., Oswego, Ill.
TERBORGH, Isaac N., Ada, Minn., to take effect May 1.

Dismissals.

DE BEVOISE, Gabriel H., Second Ch., Keene, N. H., Jan. 21.
WHITING, Elbridge C., Fifth Ave. Ch., Minneapolis, Minn., Jan. 21.

Miscellaneous.

BILLINGS, Edward N., has finished his work at Westford and Willington, Ct., and is at his home in Slaterville, R. I.
BLACKMAN, Virgil W., Bethel, Vt., with his wife and child, was thrown from a carriage Jan. 15 and badly injured. This is the second serious accident which he has sustained within a few months.
BOYTON, Tilton C., H., and wife, of Deerfield, N. H., have gone to Florida.
HJETLAND, J. H., has closed his work at Granada, Minn., to begin at Granite Falls.
HOLBROOK, Jno. C., Stockton, Cal., preached an anniversary sermon Jan. 7, his eighty-eighth birthday, having been fifty-four years in the ministry.
LEMMON, Chas. H., received from various departments of Union Church, Cleveland, O., at the annual meeting, Jan. 18, a purse of sixty dollars as a delayed Christmas gift.
NICHOLS, Jesse G., Hamilton, Mass., received from the First Church a French clock, a purse of money and other gifts.
WILSON, Clinton W., and wife, were remembered at Christmas by a parlor settee from their church in Ogdensburg, N. Y.

FROM 1845 to 1895 Pond's Extract has been foremost in the esteem of the fickle public.

THE body must be well nourished now, to prevent sickness. If your appetite is poor take Hood's Sarsaparilla.

BETWIXT AND BETWEEN.—Few halls in this city can accommodate a double-width hall stand. Yet the single-width hall stand is very unsatisfactory. It is too small. In this dilemma the Paine Furniture Co., on Canal Street, offer a very satisfactory solution in the shape of a compromise hall stand between the two widths, which is really available for nearly every space where a single hall stand is required. It is sure to be a popular piece of furniture.

Vigor belongs

to health. Health to well-fed bodies. It's easy to feed some people, but proper nourishment for the invalid, the convalescent and the dyspeptic is hard to obtain.

Somatose

a perfect food; strengthens and nourishes the system; restores the appetite

Somatose-Biscuit, 10% Somatose. A valuable addition to the diet.

Runkel Bros.' Somatose-Cocoa (10% Somatose), for nursing mothers, invalids and convalescents. A pleasant beverage for table use.

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All druggists. Descriptive pamphlets free of Schieffelin & Co., New York. Sole Agts.

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Write for pamphlet, "Solved; or, The Sunday Evening Problem." Read its hints, and the actual experience of pastors who have tried the new plan. It is mailed for the asking. Illustrated catalogue 20 cents.

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A. B. & E. L. SHAW, - 27 Sudbury St., Boston, Mass.

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Can be cured by using
ROCHE'S HERBAL EMBROCATION
The celebrated and effectual English cure, without internal medicine. W. EDWARD & SON, Props., London, Eng. Wholesale, E. FOUGERA & CO., New York



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JOHN H. PRAY, SONS & CO.,
CARPETS AND UPHOLSTERY,
WASHINGTON ST.,
OPP. BOYLSTON ST.,
BOSTON.



Marriages.

The charge for marriage notices is twenty-five cents.

BURNABY-PRINCE—In Spencer, Jan. 22, by Rev. S. W. Brown, Rev. Sidney A. Burnaby of Southbridge and Jeannette Prince of Spencer.
HALL-MURRAY—In Lawrence, Jan. 22, by Rev. C. C. Carpenter of Andover, Percy Hall and Carrie Butler Murray, both of Lawrence.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BARNES—In Mason, N. H., Jan. 16, Laura A., widow of the late Joseph Barnes, aged 75 yrs. Vermont papers please copy.

ROUSSEAU—In Oxford, N. C., Jan. 9, Anna E. Rousseau of Newburyport, Mass.

SESSIONS—In Hampden, Jan. 2, of apoplexy, Mary E., daughter of the late Deacon Sumner Sessions, aged 66 yrs.

WIGHT—In Medfield, Jan. 16, Joseph H. Wight, aged 40 yrs., 6 mos.

BENJAMIN JONES BOUTWELL.

Dec. 25, 1840; Jan. 1, 1896.

"A brother beloved, a faithful minister and fellow-servant in the Lord."

Of a family of twelve children his going hence was the first breaking of the circle of children for thirty-two years, and of the entire members ten still remain.

The call to him to rest from his labors came with little warning on Jan. 1. A few days of weakness and then of unconsciousness, from which he awoke to be "forever with the Lord."

Amen, so let it be.

Life from the dead is in that word, 'Tis immortality.

But the call brings a flood of tender memories to a large circle of those with whom he had been a co-worker.

Making profession of his faith at sixteen years of age, he had for nearly forty years borne testimony to the power of early conversion, united with an intense purpose to serve in every circumstance of life the Christ who had redeemed him.

His early desire for an education was cut short by enlistment in the thirteenth New Hampshire Regiment in 1861 with two of his brothers. His army life was brief, however, illness compelling his discharge after a few months of service.

He then entered his business career in Boston, where he at once united with Mt. Vernon Church, then under the pastoral care of Rev. E. N. Kirk, D. D., whose influence shaped materially the young man's future, and here he began the active service for Christ now being perfected in the presence of his Lord.

One of that noble band of young men, who in various ways carried on the mission work of the North End of Boston, in the midst of his choice was in the neighborhood prayer meetings, that brought light and joy into the dark corners of that locality and to many hearts otherwise neglected. The experience proved to be the training school for his life of usefulness.

Removing to Worcester, Mass., in 1868, he at once became a tower of strength to many to whom his counsel and prayers remain a blessed memory. Connecting himself with Plymouth Church, then in its infancy, he was superintendent of its Sunday school, and later did faithful work as a teacher.

For twelve years or more, as leader and helper at various outposts in Sunday schools and gospel services, under the direction of the Y. M. U. A., he was honored and beloved. As a man of prayer his public petitions showed his intimate acquaintance with his Master, and to those who were privileged to bow with him in his chamber or office, "when the busy day was done," a memory of holy time lingers too sacred to be given utterance.

Returning to his native town and to the old homestead in 1882, he was married to Miss Elizabeth Knight of Milford, N. H., adding to his hitherto useful life a help indeed "meet for him," but not long to share his joys and labors, for after eight years she was not "for God took herself from a daughter and two sons."

It was in Lyndeboro that he found a place and need for the energy and consecrated zeal his city life had developed. The altar fires of the old church needed the reviving that such a life can furnish. Depleted as so many of our churches in the hill towns are, he was in no small degree their leader and guide, shrinking from nothing that would advance the Kingdom.

The death of his wife led to his removal to Medford, Mass., where he has spent the last five years of his life. And now the tenderness of his strong heart found its place for sacred service. The motherless children and their training for God were to him a holy task, and faithfully did he fulfill it. His quiet tastes made home with its double care his sweetest joy and his tender nurture of the little ones a benediction. Blessed indeed is the memory of this "just man who feared God," and by a quiet, yet strong and earnest, life was ever a help and blessing to the church in city or country where he worshipped and an inspiring listener to every pastor under whom he served. He answered ever the higher call of God to "do with his might" that which should hasten the "day of the Lord." May we, too, "be remembered by what we have done."

A. E. G.

BIOGRAPHICAL.

HON. PHILO PARSONS.

The city of Detroit loses one of its most prominent citizens in the death of Mr. Parsons, which occurred suddenly at Winchendon, Mass., Jan. 22, at the age of seventy-nine, lacking a few days. He was born in Scipio, N. Y., but for more than half a century had lived in Detroit, and was a leader in developing its material and educational interests. He secured by cable for the University of Michigan the famous Rau Library from Heidelberg, and gave between \$60,000 and \$100,000 to Olivet. Although he refused nominations for mayor and governor, he was active in State and municipal affairs and was influential in bringing the Wabash Railroad to Detroit. He also founded the First National Bank in that city. His private charities were boundless, and many a man in humble life will mourn his death. He has been a corporate member of the American Board since 1871. He leaves two sons and five daughters, four of whom are married. His two brothers are

Charles Parsons, president of the State Bank, St. Louis, and Gen. Lewis B. Parsons of Flora, Ill.

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For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

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